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THE

LANGUAGES AND RACES

OF

DARDISTAN:

BY

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(LATE ON SPECIAL DUTY IN KASHMIR)

HON. FELLOW OF, AND LATE PROFESSOR OF ARABIC WITH MUHAMMADAN LAW AT, KING'S COLLEGE, LONDON; KNIGHT OF THE ORDER OF THE IRON CROWN OF AUSTRIA; HON. MEMBER OF THE ROYAL HUNGARIAN ACADEMY OF SCIENCES; CORRESPONDING MEMBER OF THE ÉCOLE DES LANGUES ORIENTALES VIVANTES AT PARIS; HON. MEMBER AND MASTER OF THE GERMAN HOCHSTIFT; PH.D. OF FREIBURG;
LATE FIRST CLASS INTERPRETER TO THE BRITISH COMMISSARIAT DURING THE RUSSIAN WAR (1855-1856)
ETC., ETC.

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WITH MAPS BY E. G. RAVENSTEIN, F.R.G.S., F.S.S.,

AND ILLUSTRATIONS.

LAHORE:

GOVERNMENT CENTRAL BOOK DEPÔT

1877.

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ROUGH OUTLINE OF TOUR.

At 7 a.m. on the 1st of May 1866, I started from Lahore on a tour through Kangra, Mandi, Lahul, Zanskar, Ladak, and Kashmir, with Mr. Henry Cowie, the brother of Mr. David Cowie, then Advocate-General of Bengal. The winter had been unusually severe. The paths were in many places covered by landslips. The slippery and moveable planks over torrents had been carried away, the rope bridges had not yet been repaired, and accumulations of snow constantly impeded our progress. After a series of adventures, which I propose to narrate in a separate publication, we crossed the Rohtang, the Shingun, the Marang, and the Thunglung, one month earlier in the year than these passes had been attempted before, and reached Leh on the 4th of June. We had despatched couriers to the Buddhist monasteries of Pugdal, Hämis, Lamajuru, &c., in order to prepare the monks for our arrival, as we wished to see those pantomimic religious plays and other performances which had, as far as we knew, not been seen by other travellers. At Pugdal, where the devoted Hungarian scholar, Csoma de Körös, had spent several years in learning Tibetan, the "Abbott" offered, out of regard for the memory of the "Pelingi dasa," or European disciple, to place his two nephews as hostages in our territory as a guarantee to our Government of his conducting an English traveller in safety to Lhassa, the aim of the studies of Csoma de Körös. This offer, however, has not been accepted, although it was announced at several of the learned societies in Europe, and the stronghold of Lamaic Buddhism yet awaits a follower in the footsteps of Huc and Gabet. In spite of our forced marches, we saw a good deal that had been passed over even by so close an observer as General Cunningham, whilst a variety of information was volunteered to us in acknowledgment of our friendly intercourse with the excellent Middle and South Tibetans, and in return for presents of money, or of those cheap but useful domestic articles, such as knives, scissors, &c., under whose rapidly-diminishing loads a number of Coolies were staggering up and down the mountain-sides. On the Shingun, where we lost our way, we suffered the usual effects of continued climbing or of the rarefaction of the air, whilst nearly all our fifty Coolies, men and women, became snow-blind, but on the higher passes of the Marang and the Thunglung we had no difficulty in breathing, and we positively enjoyed existence on the Kyang plain, whose mean elevation is 15,600 feet. Our experience proved that the Tibetan passes from the side of India can be crossed early in May, and that the Shingun offers an alternative when the Baralacha and the Langalacha, generally so easy, are closed by the snow. At Taktsé I saw a remarkable carving on a Chodten, or mausoleum, representing Buddha and his followers approaching the gates of a city, against which a scribe and a tablet-holder were sitting in an attitude of official obstructiveness. The animal Buddha rode was an ass, and the disciples carried branches of the palm-tree, which is unknown in the high regions of Tibet. I take this carving to be founded on a purely Buddhistic original, representing an event in Buddha's life, which was excavated on the frontiers of the Panjab, and of which I possess a cast, to which the Lamas, possibly influenced by the Jesuit missionaries, during the 17th and 18th centuries, may have added some details. There I also found an anatomical "lingam" of stone, probably a *lusus naturæ*, which is now in my collection, after having been refused by a number of Hindu priests, to whom an improved object of worship might have been deemed an acceptable present.

After passing Kargyil, where there still lived the unfortunate Prince whom the Maharaja of Kashmir had confined in a cage in which he could neither stand, sit, nor lie down, we came to the Dras river, over which planks without railings, and cemented with mud and loosely embedded stones, formed the usual bridge. In spite of warning my companion insisted on crossing it on his pony, which fell into the river with its rider. I was not so fortunate as on a previous occasion; and, although at one time within a yard of me, Mr. H. Cowie was swept away into the middle of the torrent, whence he was hurled into a waterfall and disappeared. After a careful but useless search for his body, I despatched men to the points of confluence of the Dras and other rivers with the Indus, and resumed our march, which now lay along the icecrust, over the Sind river, in the lower part of the Zoji Lá. This pass, which is only 11,634 feet high, is more dangerous to cross than many higher mountains. Depressed by the death of Cowie, we were less careful than usual, and, in consequence, lost both men and property; a number of the Purik goats, which when full grown stand little more than a foot and a quarter in their silken hair from the ground, were found by the side of their frozen guide, who held in his *hands* the warm stockings which I had given him. Two mules with their loads and leaders fell through the icecrust, which the approaching summer and the swollen waters underneath were thawing. In this *débacle* we reached Srinagar, the capital of Kashmir, where I met M. Lejean, the distinguished French traveller, in Mr. Cooper, the Resident's house, who, on seeing our plight, gave up his contemplated tour to Ladak. I then returned to Murree, leaving my Munshi, or native Secretary, to continue my search for Kashmiri MSS. and inscriptions, of which the most important, in the Shardé form of the Dewanagiri character, I had discovered as forming part of a fisherman's hut in 1865, and which seemingly records the victory of Dharmang, son of Madhnang, over an alien creed, and which may relate to the re-assertion of Brahminism over Buddhism.

At Murree I was received in a highly flattering manner by Sir Donald M'Leod, and exhibited the spoils of my journey at a soirée, to which Dr. Thornton, the Secretary to Government, was good enough to invite the station. Most of the articles then shown still remain in my ethnological collection, though the Tibetan songs then sung may have become obliterated by lapse of time and exposure, and their melodies, some of which are antiphonal, no longer linger in my memory, beyond a general impression, in some instances, of their sweetness, quaintness, or similarity to our own choral singing. Scarcely back to Lahore, I was taken from a study of the material which I had collected, by the invitation of the Panjab Government, to return at once to Srinagar, and there ascertain particulars regarding Chilas and its language. The subject had been mooted by Mr. (now Sir) George Campbell at the Bengal Asiatic Society, which designated me to my Government for the mission. An identification was sought to be established between Chilas and Kailas, the seat of the Hindu Olympus, hundreds of miles away, overlooking the Manoserawera Lake. Although very grateful to Mr. Campbell for the highly flattering manner in which he had mentioned my name, I was unwilling to go, for official reasons which I need not detail, but at last I started, on the assurance of the deep interest felt by the Government and the Asiatic Society in the matter. I was again at Srinagar on the 17th August, 1866, when my Munshi informed me that one of the men whom I had sent in search of Mr. Cowie's body had returned with the news that it had been recovered four marches above Skardo, in Little Tibet. Shortly afterwards this man was spirited away. As regards the Maharaja of Kashmir, to whom I had been strongly recommended by the Government of the Panjab, he was kind enough to order a number of Chilasi prisoners to come into his presence, in order that I might examine them. When they gave me "âb" for "water," and

"cheshm" for "eye," &c., I suspected that they were trying to deceive me; and I therefore requested to be allowed to examine these men in my tent. In spite of repeated promises, this was never done, because the Maharaja of Kashmir was afraid that I would find out in conversation with the prisoners other than linguistic matters, and which it was to his interest to conceal. A deposed Chief of Skardo, who came to see me, was suddenly arrested, my servants were subjected to every kind of chicanery, and a charge was trumped up against a Ghilghiti, whose language and Chilási I conjectured to be kindred dialects. I began to despair that I should ever be able to accomplish the work on which I had been deputed by Government, at Srinagar, and finally I informed his Highness, the Maharaja, that I was going to learn the language at Bunji, on the Indus, then the extreme frontier of his country, according to the treaty made with Lord Hardinge in 1846. I had been cautioned by Sir Donald McLeod not to expose myself by going beyond, and was specially warned against the terrors of Ghilghit, on the road to which Bunji lies. There was a war being waged with the Maharajah at the time at Ghilghit, the assembled tribes coming down as far as Sai, opposite to Bunji. I secured two men who had been to Ghilghit; but when I had started from Srinagar, I found that two Sepoys of the Maharaja had been substituted for them. I turned them off when I discovered that they were the men who had led an English colonel, bent on reaching Ghilghit, a two months' dance over the hills, with the sole result of bringing him back to Srinagar by another road, and without accomplishing his object.

I could fill a small volume with an account of the hardships which we encountered on even the well-known ground which we had to traverse before reaching the little explored districts; how my followers were tampered with and my supplies cut off; how an attempt was made to draw me into a quarrel, the contemplated result of which should be my assassination. To me, whose knowledge and courteous treatment of natives are, I may say without breach of modesty, admitted, all this would, under ordinary circumstances, have been a mystery, especially after the very cordial manner in which I had been accredited to, and received by, the Kashmir Government. I then suddenly changed my route, and, instead of going West towards Bunji, I moved rapidly in an Easterly direction towards Skardo. The reason was that an Akhun, whom I entertained at my camp-fire, told me, as a secret, that Mr. Cowie's body had been found and buried at Tolti, four marches from Skardo, where the Indus becomes shallow and often washes bodies on shore, and that it was the Maharaja's wish to hush up the whole matter. I marched day and night, in order to be beforehand with his postal runners, passed an English officer from some Peshawar regiment, who had enquired about Cowie, but had been told that he had not been found, and at midnight called upon the Munshi of the Governor of Skardo, whom I ordered forthwith to produce the body. On his replying that he could not do so, as it was buried four marches off, I was pacified, for my own information was thus corroborated, and I sent off a dozen men with instructions to take the whole block of earth in which the body was buried and bring it to me. The men were under the charge of Mr. Cowie's bearer, Kerem Beg, who was profoundly attached to his late master, and had followed me partly in the hope of recovering his body. When it was brought in, we two washed away the earth with our own hands, found the skeleton, a portion of his shawl, but no vestige of his rings, watch, &c., &c. Most singular events then happened, which I must not now, if ever, relate. Suffice it to say that we found and copied an entry in the Governor's official Diary, in which he duly reported to the Maharaja the recovery of the body, on the 2nd July, 1866, of the Englishman who was drowned at Dras, whilst on the 17th August following, that potentate had denied to me the reception of any news on the subject! I then put the limbs

into a light coffin, after wrapping them in linen, shawl-wool, and certain gums. An attempt was made to carry the body away, which I defeated, and against the repetition of which I guarded by keeping it under my camp-bed during the remainder of my travels, except during the fortnight that I left it, together with my camp, at the Fort of Astor, to which place I now marched from Skardo, falling back into my original direction. The Government subsequently approved of my search after Cowie's body, although it was no part of my official mission, which I, however, was enabled accidentally also to discharge, in consequence of the fortunate discovery in the neighbourhood of Skardo of a number of Dard villages, indicated in Part III. of this volume, showing that the race in whose search I was engaged had not only extended its invasion into Tibet, but had also founded some permanent settlements in that country. I may mention that I handsomely rewarded the Muhammadan (Shiah) Chief who had given a decent burial to one whom he knew to be an European, and that I would not have taken the body away had this not been necessary for purposes of absolute identification, and in order to get it buried according to Christian rites, as his family had desired, and as was subsequently done when the body was brought to Lahore.

On my way to Astor, and thence to Bunji, the men in charge of each halting-place used to implore me not to proceed. "The people at Ghilghit were cannibals; they were in the habit of using the Maharaja's Sepoys, when prisoners, as fireworks for their festive gatherings; one had lost a brother, whose head was stuck up in front of a Kafir hut in order to complete the number of heads necessary for the acquisition of tribal dignity," &c., &c. These statements were partly true, though they did not in the least apply to Ghilghit, as may be seen in subjoined account, and were chiefly inspired by the Maharaja's officials, who did not wish me to accomplish a linguistic mission, in the course of which the encroachments of that feudatory, then unknown and unauthorised, must necessarily have become known. My people were frightened, and left me. Even my Munshi and my Chuprassi, who subsequently did excellent service, wanted me to give them their dismissal, on the transparent pretext that they had heard that their mother was ill! I gave them a lesson, and dismissed them "as faithless to their salt," and went on alone, when, to my great pleasure, they turned up again a mile or two on, and implored to be taken back into my service. The roads were strewn with the remains of animals, and, further on, of men, but I fancied that I had at last reached the sphere of my labours, when, after crossing the rotten rope-bridge at the Sheitan Nare, the "Devil's Ford," from which several hundred Sepoys had fallen into the frightful torrent below, I came to Bunji, and took up my abode in a shed, several inches deep in mud, whose owner, to my great delight, spoke the dialect of which I was in search. The Kashmir Governor of the Fort, however, induced me to take up more respectable quarters in the Mosque, under the pledge that the people should have free access to me, and that I might learn their language at leisure. The next morning I found the place surrounded by his soldiers, who clamoured for quinine, and who drove away the natives. A representation to the Governor merely elicited first the reply that he was ill with fever, then, that he would pay me a visit, &c., &c., so, after giving him half-an-hour's grace, I marched to the bank of the Indus, took the only boat, apparently, that the Kashmir troops had brought up from Srinagar, and crossed the frontier to the other side.

There the troops received me with almost royal honours. They could not believe that I had ventured on forbidden ground without authority. I went on through burnt-down villages, and along paths here and there disfigured by hanging skeletons of people

said to have been insurgents against the Maharaja's authority, but declared by the natives to be peaceful peasants, hanged in order to support false reports of victories. I carried my cork bed, light as a feather, myself, and, like my Munshi and Chuprassi, was armed with two revolvers, whilst my pockets contained pots of Liebig's Extract. At Chakerkôt, where I had crept into a small hut, protecting a mill-stone, and just large enough for us three, one of the Maharaja's couriers, who were running the siege of Ghilghit, threw in a letter addressed to the Governor of Ghilghit, the contents of which were a request to frustrate my progress. I had just seen a silly Munshi at Chakerkôt chronicle my proceedings: that I had first sat under a tree, then asked for fuel, &c., &c. I crossed the bridge at Jalkôt, where the head of the chief formed a *tête de pont*, and ascended the top of the Niludár ridge, whose loose sand seems constantly to be rolling, and carry with it stone boulders to the destruction of the incautious. On the other side we saw the Ghilghit river and the Plain of Minôr. I took up my night quarters in a hollow at the river-side surrounded by rocks, which quite ensconced our little camp, when I was awakened by shots. I crept out, and found that my followers had already repulsed an attack by a Nagyr chief, whom, with a party of armed men, we had met in the course of the day, and whose appearance, yellow moustache and cat-like eyes, had reminded me of an acquaintance during the Russian War in 1855. He explained that he had mistaken us for others, but I believe that the rapid firing, and the numerous shots of our revolvers, had largely contributed to his forming this view. I subsequently heard that his name was Sakandar Khan, and that he was in the service of Kashmir. Next morning I trod on a stone-trap (explained elsewhere), the effect of which is to loosen the mountain-side, and to hurl one into the abyss below, a stratagem often successfully adopted by the Dards against the invading Kashmir troops. I was saved by accidentally falling backwards. Securing two ponies which we found straying, I and my Munshi rode straight into the Ghilghit Fort, and found it guarded by Swatis, our irreconcileable enemies, whom I had repeatedly met in charge of the resting-places. We inspected the place, which was filled with sick and disabled soldiers, and where the stench was abominable. It was about two o'clock in the afternoon when the Commandant came up, rubbing his eyes from an opium siesta indulged in in the midst of a siege, and asking angrily who we were and what we wanted. Although dressed as a Bokhariot Mulla, and armed with a numerously-signed certificate of Muhammadan sanctity, I neglected the first and only opportunity which I ever had of possibly benefiting by a disguise, for I at once stated that I was an European, and that I ordered him immediately to clean out the place. He said that he had received no instructions regarding me (of which I knew the reason); but, in the meanwhile, he supposed that he should protect me. I succeeded in making him clean the fort. That night he placed me in a small mosque, or rather praying-room, within a hundred yards of the fort. Although the country looked devastated and no one appeared in sight, three Sepoys were shot by some invisible enemy, whilst the stench of the bodies loosely shovelled into the soil in front of my residence induced me to decline with thanks any further protection, and to risk myself in what had been a village in the open country. There my Chuprassi went about with a drum, procured from the fort, inviting what appeared to be the desert air to come to a feast in the evening. About 150 men came, whom I entertained, and who danced (*vide* illustration). The Governor also very kindly allowed me to see the young Raja of Nagyr and his attendant, and from them I put down the bulk of the words in that most puzzling of languages—the Khajuná. Here I met members of various Dard races, and, fearing that another attempt on my life might be successful, I rapidly moved back to Bunji, so as to give no fixed locality or time

for an assassination. I was accompanied by several Dards, whom I took to the Panjab. One of them, otherwise a nice fellow, I stopped in the attempt of cutting off the head of his mother. This good son merely wished to prevent her from dying of grief in consequence of his departure.

At Guraiz I was shot at by one of the Sipahis, who had plotted my murder some time before at Bangala, and I gave him and his comrades a lesson which they will never forget, and finally I returned to Srinaga, having done what Government described as "far exceeding what they or the Asiatic Society could have looked for." On the road I rescued, by a timely dash, a British subject, a teacher at Amritsar, of the name of Hakîm (Doctor), who was dragged off by a number of soldiers to Ghilghit, because of his name, although he was not a medical man, and had not even a bottle containing leeches, much less, perhaps fortunately, any medicine with him. As I had seen many dead and dying men (only 600 out of 12,000 coolies impressed by the Maharaja of Kashmir among his Mussulman subjects are said to have survived the campaign of 1866), I thought it a pity that the fine-looking suppliant, and a British subject to boot, should be converted into a skeleton before his time. I got into some trouble on that man's account, but finally his story proved to be a perfectly true one. I also was involved in difficulties by convincing myself, whilst at Astor, of the existence of some Yasin female prisoners, as fair as any English women, who were to be distributed among the Maharaja's Sepoys. They were the survivors of the horrid massacre of 2,000 women and children, told in Part III., which nearly annihilated one of the finest and most hospitable races, far beyond the territory of Kashmir, and, therefore, the victims of a war waged in violation of our treaty with that feudatory. The disclosure of these atrocities by Mr. Hayward, who visited Dardistan four years after me, probably caused his death, but this, too, is a matter which can find no place in this preface.

When I returned to Srinagar I was received with great honour by the Maharaja, but I was baulked of my purpose to inform him of the conduct of his officials, and so after refusing a large present in money, offered to me as a reimbursement for the medicine which I had distributed among his troops, and some of which was said to have saved the life of Wazir Zoraweru, then on an expedition in Dareyl, I left Srinagar with the body of Cowie, which the Resident insisted on burying there, although no Christian minister was in the valley at the time. I had been requested to be at Lahore on the 20th October, and having only four clear days in which to do it, I rode or walked day and night, carrying Cowie's body myself, when I could not immediately obtain Coolies, and finally arrived at His Honor the Lieutenant Governor's house in the evening of the appointed day, when I was received with great kindness, in spite of my dilapidated appearance and the presence of a small party in evening dress.

I then received three months' leave, in order to write out my Comparative Vocabulary and Grammar of the Dard Languages, which I verified by the Dards whom I had brought away with me, and who subsequently joined me. Part I., which has since been tested and found to be correct by others, was published in 1867, whilst the grammatical scheme of its Sanscritic side was elaborated in an exhaustive contribution to the "Calcutta Review," by Dr. E. Trumpp. Subsequently the Government obtained for me from the Maharaja a few of his Chilasi and Kafir prisoners, whom I kept in my compound, sending for them whenever my official and other work gave me the necessary leisure. It was decidedly more pleasant to write down what they said whilst seated at a table, even under a punkah, than to stand or walk with one hand ready for the revolver and the pencil in another, and thus commit words and sentences to

writing; or, worse still, to sit half blinded by the camp smoke and try to put down songs, whilst anticipating a surprise or the treachery of new or old friends. Had I, however, not gone to Ghilghit, and that, too, at a time when all the Dard tribes were united against Kashmir, I could never have checked the information which I subsequently received at Lahore and on my tour along the frontier, as Inspector of Schools, in 1872.

Those who know how difficult it is to elicit grammatical forms from savages, or even from the half-educated among civilized or semi-civilized races, will be able to form a conception of the almost insuperable difficulties in my way. It was easy enough to point to objects in order to learn their names, and to find expressions for the simplest bodily wants that could be indicated by gestures; it was more difficult to discover the imperative form in the commands given by my followers, and to trace an affirmative or the present or future indicative in the replies; it required the closest attention to follow the same sound in any discussion that might have ensued, and it was certainly puzzling to both friend and foe to find me writing down threats or terms of abuse, instead of taking the natural notice of them; but it seemed almost impossible to follow a language more inflectional than Greek, and in which the ideas of proximity or distance, of the gender of the speaker, of causality, habit and potentiality run through the tenses. Often when almost sure of a form have I discovered that the person addressed did not understand my question, or had made use in reply of an idiom or an evasion. However, by asking the same question from several people, by making them ask each other, and by carefully noting their replies, I gradually reached that approximative certainty which alone is attainable in so complicated a matter. When it is considered that I finally was able to put down songs, legends, and fables, and that the text can generally explain itself by means of the vocabulary and the grammatical forms in Part I.; that the dialogues on every subject which one could discuss with a Dard show idiomatic deviations in practice, and yet are the only means by which a future traveller could detect any mistakes; that these dialogues, vocabularies, and songs extend not to one but to four languages and four dialects, it must be admitted that I have rendered some service to linguistic science. Add to this that my material extends to eleven languages, and that it is only want of leisure which prevents my publishing these treasures, or completing what I have already issued. Unfortunately, I believed at first that scholars had merely to see the results in order to judge of their value by comparison and inner evidence. Instead of this, it was asked how it was possible that one man could have collected so much within so short a time, as if I could possibly be answerable for the slowness of comprehension of others, or their inability correctly to catch a sound. However, scholars who have had occasion subsequently to investigate my work, like Dr. Bellew and Mr. Drew, can now confirm the conscientious accuracy of my renderings; and the small vocabulary of Hayward, who was allowed to grope his own way, instead of being provided with my material, corroborates them equally. I was also asked why I did not publish an account of my travels, as if I had worked to amuse the general reader, and not to instruct the scholar. It also seems to have been forgotten that I was engaged on an official mission, and that I might think myself bound to suppress a number of incidents which involved others, and which yet were the very life of a book of travels. How far I can give an account of my adventures with safety to myself and yet without injury to the publication, I have not yet determined. I have said enough to explain why I have not written an account which, if exhaustive, might be dangerous to myself, and which, if incomplete, would not satisfy me or my readers. After all, I was deputed for "results," and not for personal display, and these results will remain when the above objections will long have been forgotten.

What these results are I would briefly enumerate. First, we have ascertained the existence of a number of languages—one of which Chilási, the object of my mission, is a mere rude dialect—which were spoken at or before the time that Sanscrit became the "perfect" language. Their grammatical framework is now within the reach of scholars, whilst the dialogues and vocabularies are of practical use to future travellers.

Secondly, the legends and traditions of the Dards show a more "European" tone and form, if I may use the term, than anything we find in India.

Thirdly, by the adoption of my term "Dardistan," for the countries between Kabul, Kashmir, and Badakhshan, we are led to compare a number of races, which offer certain analogies, and which may have had a certain history in common since the time of Alexander the Great's invasion of India.

Fourthly, our Government now know accurately what they certainly did not know before 1866, namely, the modern history of the countries bordering on Kashmir.

Fifthly, itineraries in all directions, through the whole of the Neutral Zone, are given, to which every possible local information is added. They may not always be strictly geographical, but they will always materially assist the traveller in those unknown regions.

The importance of maps induced me to apply to the eminent geographer, Mr. E. G. Ravenstein, for co-operation. He expresses himself as follows on the subject :—

"The maps have been most carefully constructed with the aid of all the existing material, amongst which the great Trigonometrical Survey, carried on under Colonel Walker, the Trans-Himalayan explorations, conducted by Colonel Montgomerie, the researches and surveys of Colonel H. C. Johnstone, Mr. G. J. W. Hayward, Dr. H. W. Bellew, Captain H. G. Raverty, deserve to be particularly mentioned. The itineraries collected by Dr. Leitner, as well as the local information gathered by him in 1866 and embodied in his Dardistan, Parts II. and III., (1867—73), have been embodied in these Maps, and have largely improved their value. Chilás, which is a blank, or nearly so, on the official maps published as recently as 1873, appears full of names ; and Kandiá, a district to the West of the Indus, now for the first time makes its appearance on any map whatever. The information contained in a native map, a copy of which accompanies this volume, and which has been translated by Dr. Leitner, has been likewise used largely."

A certain analogy between an historical legend at Ghilghit, and one referring to Takht-i-bahi, also gives me the opportunity of republishing a now forgotten account of my excavation of sculptures in 1870, which seemed to me to represent a link in history, and in the history of art, to which only the name of "Græco-Buddhistic" could be applied ; a term which I accordingly was the first to use. I think that the photographs at the end of this volume strikingly illustrate the truth, as regards the influence of Greek art on Buddhistic sculpture, of Plutarch's reference to Alexander the Great, *κατασπείρας τὴν Ἀσίαν Ἑλληνικοῖς τέλεσι.* I also append a Report, which was made to Parliament, on my labours and collection, as some explanation of the nature and difficulties of my work.

I have now only to add that this edition is practically only an enlarged form of the Parts I., II., and III., which have already appeared at Lahore under the head of "Results of a Tour in Dardistan." There are only a hundred copies of this edition, which is intended for the exclusive use of scholars, for whose sake the considerable expense of maps has not been spared, a fact which may make them indulgent to the want of finish which characterises this work throughout.

Mirza Beg, an Astóri, (Sunni Muhammadan). *Ghulám Muhammad, a Ghilghiti, (Shiah Muhammadan).* *Dr. Leitner's Hindustani Munshi.* *Dr. Leitner.* *Kázim, from Skardo, (Little Tibet).* *A Childsi, (standing) Batshú, (a Báshgeli Kafir, sitting).* *The man in the white dress is Mdlek, also a Kaldsha Káfir, subject of Chitrál; the last man on the right is Ghafib Shah, a Childsi.*

GROUP OF DARDS, &c.

PREFACE.

In submitting this book to philologists I trust that I shall find them indulgent critics. The First Volume, "The Races and languages of Dardistan," was composed under considerable difficulties. The Punjab Government could only afford me leave for the "Special Misssion" on which I was deputed, between the 6th of August and the 20th of October 1866. During that period I had to make generally two, and sometimes three marches a day, [from 15 to 35 miles] mostly on foot, over mountainous country, a portion of which was the scene of frontier warfare. I found that the ferocity of the people of Dardistan had been exaggerated, but moving on unknown soil, I had to take every precaution. Three weeks also of the short leave which I had were devoted to searching after the remains of my friend Mr. H. Cowie, who together with two followers, had perished on a tour through Ladak, &c., which I had terminated on the 1st of July of the same year. I may, however, say that whatever my contribution to philological science may be worth, I *literally* never wasted a single waking hour during my *last* tour.* Surrounded by enemies, often thirsty, hungry and without shelter, I endeavoured to acquire from semi-savages what have hitherto been [with the exception of a few words] entirely unknown languages. The Dardus have no written character. After acquiring the most necessary words I used to put simple questions to my new acquaintances and endeavour to elicit the Grammatical forms which I required in their replies. I need not dwell on the many disappointments which this endeavour entailed. Often when almost certain of a particular tense, &c., &c., I would discover that my informant had either mistaken the question, been unable to answer it, or had in reply made use of an *idiom*. Two Shins accompanied me to the Punjab, where they stayed for a few months, and to this circumstance I owe the correction of the Shiná portion of the book. On the whole, I am inclined to think that by far the greater portion of the book is correct. The arrangement, I am aware is not systematic throughout, but I would beg my critics to remember that even such as it is, it is a great improvement on the scattered Memos. likely to be made by a traveller in those regions. Scarcely back from the tour I found myself in the midst of work. Fully occupied by official, editorial and other literary duties, it is not to be wondered at that the present work exhibits some signs of a hasty performance. *It is my impression from an enquiry into Dardu Verbal and other forms that these languages are the Dialects from which the Sanscrit was perfected.* If I am wrong I trust European Orientalists will correct me before I risk any conjectures of the kind in my fourth Volume. In conclusion I must refer to Cunningham's admirable work on Ladak. At the end of it is found a Vocabulary of Alpine dialects among which one Shin dialect and Arnyiá and Khajuná are represented by about two hundred words the former, and about one hundred words each of the two latter languages. In consequence of Cunningham's informants [whom he had the good fortune to meet at Srinuggur where they arrived as ambassadors to the] Maharaja of Kashmir, probably not understanding many of his questions, most of the words are wrong, and are besides, it would appear, copied from the Persian characters, as they contain mistakes that would naturally arise from any hasty placing of the "dots" that accompany several of the letters of that alphabet.

The spelling adopted in this book is generally the Jonesian, but in consequence of want of sufficient or proper type the following signs :—, ^ or ' have often been made to do service for one another. I may state that "th" "ph" "kh" are always to be read diacritically. [ ] encloses either the sentence in which the particular word referred to is contained, or is a doubtful word. Signs of interrogation either mean that the word is very doubtful, or that the explanation will be found further on.

* Dardistan I visited between August and October 1866; Kashmir in May and June 1865, and in July 1866, and Ladak, &c., in May and June of the latter year.

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VOL. I. PART I.

A COMPARATIVE VOCABULARY AND GRAMMAR

OF THE

DARDU LANGUAGES

The sign "..." under the column "*Astori*" dialect of SHINA means that the word is the same as in the *Ghilghiti* dialect. The same sign under the headings ARNYIA, KHAJUNA and KALASHA means that the Dardu word corresponding to the English term in the first column is unknown to the Author. On an average every page contains 150 Dardu words.

ENGLISH.	SHINÁ.		ARNYIÁ.	KHAJUNA.	KALÁSHA-MÁNDER.
	Ghilghíti.	*Astori.*			
Abode, ...	dish ; gōt, ...	gōsh,	dùrr ...	giròm, ...	hand,
Arm, ...	shípi, ...	...	...		hárkin.
Almond, ...	bádam, ...	...	...		biyels.
Altar, ...	shéïn(?) ...	...	...	...	hand.
Adulterer, ...	lajgháro, ...	jerapì,			
Animal, ...	bring,				
Anger, ...	rōsh, ...	rósh,			
Apple, ...	phalà, ...	phaló, ...	...	...	roshonáu.
Ass, ...	jakúnn. ...	jakunn, ...	gordók, ...	...	gordok.
Apricot, ...	djurù, ...	...	...	...	ajái.
Air, ...	ōshe, ...	...	hawá; gānn; ...	tìsh, ...	sina (word) shílak.
Age, ...	umr,				
Ant, ...	pileli, ...	...	pilili ...	...	pililek.
Arrow, ...	kōn, ...	...	weshù ...	huntze, ...	bro; shingtom=bow, the wood part,=tshong.
Beard, ...	day, ...	dày, ...	reyiule (?,) ...	gunyé, ...	shà.
Bear, ...	ìtch, ...	...	órtz, ...	...	ìtz.
Breast, ...	titíro, ...	{ tshutsho, mántshe (breasts,)	...	...	gro; tshútshu (breasts.
Boy, ...	shudér ...	...	dàk, ...	hilèss, ...	sudà.
Little boy, ...	biro, ...	...	tzàk dàk, ...	gyot hiless,	
Girl, ...	sóntch, ...	...	{ tzak qumoro little woman,...	dassín ...	strija gurok.
Brave, ...	hiyélo, ...	...	djàmm, ...	bagdùrr, ...	goatìnn.
Bird, ...	tsháen, ...	...	uliwárum, ...	balatz, ...	pachenk.
Blood, ...	lēl, ...	...	lēy, ...	multán,	lui (niao.)
Boat, ...	náo, ...	...	kishtì, ...	nau,	—drin (leather bladders)
Bone, ...	āti, ...	...	kēl, ...	tin (tim ?,) ...	atì.
Brass, ...	rìl, ...	...	durum, ...	rel, ...	harila.
Brick, ...	dishtìk, ...	...	washtú, ...	dishtik (dán,) ...	mundì.

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA-MANDER.
	Chilghiti.	*Astori.*			
Brother, ...	djá, ...	...	birār, ...	atshu, ...	baya,
Buffalo, ...	mayùsh, ...	...	mannu, ...	hés mahés, ...	(there are none,)
Bride, ...	hilál, ...				{ strija (wife,) ajakari (bride.)
Bridegroom, ...	hileléo, ...	...	shabuksurr, ...	...	purush.
Cap, ...	kòi, ...	...	phakòll, ...	parsìng, ...	kúrr.
Cavern. ...	kor, ? ...	bó, ...	...	...	krée,
Cheeks, ...	G. harōm; plural= haromé, ...	harám, plural= haramé, ...	mukh, ...	amúkush, ...	kâli, distâr (turban).
Clothes, ...	kām, ...	djemálli, ...	tchalái, ...	qattú, ...	{ piran=waistcoat; butt= drawers;) tchéu-clothes.
Comb, ...	kónyi, ...	a woman's is called: kóngo,	akheleyyni, ...	hisk, ...	kandayak.
Coward, ...	bijáto, bigatur,	...	burtuàk, ...	bijáto, ...	biheuder, bibu.
Camel, ...	unth, ...	...	ūth, ...	unth,	
Cat, ...	būshi, ...	pùshi, ...	khalāo, ...	púshi,	púshak.
Cloud, ...	ájjo, shéo, ...	...	boshístahi kott,	haralt, ...	bashik (rain) méndji.
Clouded weather,	ajjo,				
Copper, ...	tchōm, ...	zanss, ...	miss, ...	zâns, ...	gondali (dish) tshukura.
Cotton, ...	kayás ...	...	didōno, ...	kupásya, ...	krawas.
Cow, ...	gó, plural of gāo,	...	ḷēshu, ...	buá, ...	gak.
Crow, ...	kā, ...	...	kāgh, ...	káko, ...	kagra,
Dish, ...	tal, ...	tawàk, ...	...	...	kurri, gondali (?).
Dekchi, [kettle]...	dēk, ...	...	...	...	kawao.
Daughter, ...	dihh, ...	...	djùrr, ...	ái, ...	tshnù.
As an exclamation "oh little girl,"	Mulái, ...				dada.
Day, ...	dēs, ...	diès, ...	anus, ...	gúntz, ...	{ básan. adoa rátau=night.
Dog, ...	shú ...	...	reni, ...	húk,	sheon.
Eyebrows, ...	atch kót, ...	...	brú, ...	altèyns, ...	ejganduk.
Eyelid, ...	atch pati, ...	...	kumúso, ...	arpiù, ...	etchphéluk.
Ear, ...	kònn, ...	...	kàrr, ...	altúmàl, ...	koron.
Earth,* ...	birdì, ...	buzunarr, ...	tshutì, ...	birdì, ...	tshòmm.
Earth in the sense of soil,	summ, ...	samm, ...	bùm, ...	tikk, ...	tshòmm ; pào.
					khadai, mahadéo-Indr, kushumia, hingao, } Names for God, (& portions of the Universe.)

* Soil is also called "Sumsos" in A. G.

DARDU LANGUAGES.—*Continued.*

ENGLISH.	SHINA.		ARNYIA,	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
Egg, ...	hané, ...	tūl, ...	aykunn, ...	tingàn, ...	ondrak.
Elephant, ...	hásto, ...	...	...	hasto, ...	
Eye, ...	atchì, ...	...	ghétch, angàr,...	ilki (ilshin ?) ...	ètch.
Finger, ...	agui pl. guye, ...	angui, ...	tóhumót, ...	amients, ...	ango.
Father, ...	màlo, ...	...	tàt, ...	áu ; álya, ...	wawa,
Papa, ...	bábo, ...	...	...	āo (?), ...	
Fire,	agár ...	phú, ...	angàr, ...	phú, ...	angar,
Flame,	"agári gūi," ...	"phuenn-gūy,"...	...	...	gulshpì,
Fish, ..	chímu*plural* chime	...	matzí, ...	chimu, ...	matzí,
Fly, ...	matshì, ...	...	...	...	mangajík,
Flower, ...	phunérr, ...	púsho, ...	gambúri, ...	askhóru, ...	ghambúri,
Flour, ...	áte, ...	...	...	...	at,
Foot. ...	pá, ...	...	pong ; dek [leg,]	uting, ...	kúrr ; dheink [leg,]
Feet, ...	pai, ...	...	...	goting (?) ...	kushurek-knee [broink-thighs,]
Fort, ...	kot, ...	...	kott, póng (?)...	kán, ...	kòtt ; hénd [temple,]
Ford, ...	weygá, ...	...	...	...	ùguni, wazái,
Fruit, ...	phamúl, ...	phalamúl, ...	zorî, ...	phamùl, ...	mewa,
Forehead, ...	niláo, ...	...	...	...	nila,
Garden, ...	tzágo, ...	shéin, ...	gurzèn, ...	bassí, ...	gurzenn,
Goat, ...	múyar, ...	múgr, ...	titch,	halden, ...	bíra,
She goat, ...	aì, ...	...	pai,	...	pài,
Gold, ...	sonn, ...	...	sórum, ...	ghanish, ...	soa,
Gram,	baspúr,	tshàk,			
Grass, Hay, ...	kátch, tchárr, ...	...	djösh, ...	shikàh ...	shàshta khàss,
Green grass, ...	tchárr, ...	...	...	...	grìla khass,
Gun, ...	tumák, ...	tumák ...	tuwèk, ...	tumàk, ...	topèk,
Hair, ...	djakúrr, ...	djakūe, djáko, ...	dró, ...	karnedjang,	tshui,
Curls, ...	Tshamúe, ...	Tshamúti, ...	preshù ...	góyang,	tshurí,
Hand, ...	hatt, ...	...	hòst, ...	gureng, urìng, ...	peen ? pilon,
Head, ...	shìsh, ...	shīsh, ...	sórr, ...	ayétes ...	shish,
Herald, messenger,	duràtz, ...	...	...	...	khabàrero (?)
Honey, ...	matshì, ...	(also mosquito,)	matshí, ...	mátshe, ...	matsherik,
Heaven, ...	agái, ...	angái, ...	asmān ...	ayàsh, ...	dí,
Horse, ...	ashp, ...	...	istòrr	hagurr, haghurr	hàshsh,

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghīlghiti.	*Astori.*			
Hut, ...	dukur, ...	dukùrr,		ha=house,	tshittak hand ;
House, ...	gót, ...	gōsh,	dùrr,	girom=village,	ghona hand,
Heart, ...	hío, ...	hīo	hardì,	àss,	héra,
Husband, ...	barāu, ...	baréyo,	mosh,	er, auyèr,	berù,
Iron, ...	tchìmr, ...	...	tchimùrr	temír, tshimr, tshúmàr,	tshimur,
king, ...	rā, trakhné, ...	ràsh,	mitèrr ; bakhté,	tham,*	shah shah gûrok,
kiss, ...	ma bòtze, ...	...	...	...	
Lead, ...	náng, ...	...	azìz, ...	nang, ...	adzìs. bullet=brò. wéz = powder
Lake, ...	bárri, ...	biri ; sarr, (ocean,)	...	...	sardawai,
Leaf, ...	patu, ...	pàttu, ...	tshànn, ...	thapòng, ...	prón,
Leather, ...	tchùmm, ...	...	...	...	gao,
Leopard, ...	dì, ...	...	...	...	joao,
Light, ...	sang, ...	...	roshd. ...	sang-manimi, ...	pralik,
„ of a candle,	tchaló, ...	...	...	...	lutsh,
Lightning, ...	bitshus, ...	...	yúdur, ...	tàm, ...	wìn (prau) dedayang=thunder,
Limit, ...	dìrr, ...	díro, ...	...	...	khónda,
Lips, ...	onti, ...	...	apák ; shúnn, ...	eyéling, ...	úsht,
Man, ...	mushá, plural =	manújje, ...	rói, ...	hirr ; er, ...	kúshala,
Male, ...	bīro, ...	...	mòsh, ...	hìrr ...	púrush,
Marriage, ...	garr, ...	kàsh,	kodbà,	...	dja,
Milk, ...	dùtt, ...	...	tshirr, ...	mamu, ...	tshìrr,
Mill, ...	yorr, ...	yòsh, ...	...	...	yjónter,
Monkey, ...	sheddi, ...	...	mukùll, ...	sheddì, ...	mrakro,
Moon, ...	yūn, ...	...	más,	...	mastrúk,
Month, ...	mátz, ...	mòs (also meat),	...	halántz, ...	mastrúk,
Mother, ...	máh, ...	....	nann, ...	mama, ...	aya (aya i ! = come, mother,)
Mama ! ...	ádje, ...	...	...	umá (?)	
Mountain, ...	tshish, ...	...	hgari (?) ...	tshìsh, ...	sònn,
Gt. mountain, ...	atáli tshish, ...	danyì tshísh, ...	Zómm, ...	...	ghano sònn,

* *mogholote*—The Hunzas call the King *saw-wash* and the King's race *aishea* ?

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNÀ.	KALASHA.
	Ghilghiti.	*Astori.*			
Mouth, ...	āi, ...	ázi, ...	shùnn-lips; apák-mouth, ...	akhàtt; gokhatt,	ùsht,
Mist, ...	niyár, ...	kàu, ...	...	...	mendjamò,
Musquito, ...	pitchó, ...	móye, ...	kíshu, ...	khòn, ...	mengajik,
Morning, ...	loshtáki, ...	lóshte, ...	...	...	tshaupami; tshaupa = to-day; óndja =morrow,
Model, ...	hayón, ...	söèl, ...	...	...	(nora-new; lajna-old,)
Neck, ...	shákk, ..	...	gól, ...	bukk, ...	torr,
Name, ...	nóm, ...	...	nām, ...	goyák, ...	hòm,
Nail [of finger,]...	Nóri [kílito-a nail for fastening,]...	...	doghúr, ...	aurimùs.	
Night, ...	ráti, ...	...	paniyá (?) tshúi, tshòi, ...	tapp, tipa (?) ...	ratt.
Midnight, ...	trang-ráti, ...	bagái ráti,			
Nose, ...	náto, ...	nóto, ...	naskárr, ...	amúpush, gomo-posh, ...	natshor.
Neighbour, ...	kátchi, ...	éle.			
Oath, ...	hún, ...	...	...	...	shatt; kshullo manhan-dei (?).
Oil, ...	teyl, ...	...	tell, ...	dhél, ...	teue.
Pain, ...	shiláun, ...	...	...	...	tripálle.
Perspiration, ...	giróm, ...	hùluk, ...	...	...	húlluk.
Plant, ...	tómak, ...	shúy ...	ótch, ...	güìt birang, ...	kandálek.
Rain, ...	ajwato, ...	ajjo, ...	boshìkk, ...	haríltachil, ...	báshik.
Ring, ...	boróno, ...	anguélo, ...	pulungusht, ...	buróndo, ...	angúshter.
River, ...	sinn, ...	...	sinn, ...	sinda, ...	gá; boboyùk.
Rope, ...	bali, ...	[balo=one hair,]	...	...	radjùk.
Road,	ponn, ...	...	póun, ...	gand, ...	ppiònn.
Rule, custom, ...	shaldá, ganau, ...	rasm, ...	...	...	dastúr.
Salt, ...	pajjù, ...	lúni, ...	trùpp, ...	béyo, ...	lòn.
Sabre, ...	kangàrr,	...	kongùrr, ...	ghatandj, ...	kangár.
Sheep, ...	karélo, ...	kara, ...	wékhkàlo, ...	bashkar,	mèsh.
f., ...	etch, ...	esh, ...	...	...	amea.
Shoe, ...	paizár, ...	kabshá, ...	kaush, ...	kabsha, paizar, (?) . .	kalum.
Saw, ...	haratshi, ...	arrá, ...	...	...	gir.
Silver, ...	rup, ...	...	*dróchm*, ...	búri. ...	rúa,

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNIYA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
Spring, ...	walo [summer.]	bazóno, ...	...	...	bassum,
Sister, ...	sah, ...	sass, ...	ispasàr,	áyas, ...	baba,
Sister ! Excn.	kaki, ...	...	kāi, ..	...	
Skin, ...	tshòmm, ...	...	póss, ...	bàtt, ...	pói,
Spring, [water,]...	ùtz, ...	...	...	...	ùtz,
Sky, ...	agài, ...	angài, ...	asmán, ...	ayesh, [?] ...	dì,
Spy, ...	lishí=tshoríte, kondyóno ; ...	[waté], ...	...	...	hériu,
Stomach, ...	dérr, ...	derr, ...	koyanu, ...	aul, ...	kùtch,
Snake, ...	djónn, ...	...	āì, ...	tòll. ...	gókk,
Snow, ...	hinn, ...	...	himm, ...	gyé, —	kirik,
Stockings, ...	djerábe, ...	...	...	...	djerab,
Son, ...	pùtsh, ...	...	djáo, ...	aì ; āya (?) ...	putr,
Song, ...	gae, ...	...	...	...	grò,
Star, ...	táro, ...	...	istári, ...	asi, ...	tari.
Stone, ...	batt, ...	...	bórt, ...	...	batt.
Gt. Stone, ...	giri, ...	...	...	...	ghona batt.
Little stone ...	batúki=kai, ...	...	dzèk ; bort, ...	dann ; dhann [?]	to hutek batt.
Sun, ...	súri, ...	...	yòrr, ...	sà, ...	suri.
Silk, ...	sikkimm, ...	...	...	...	sikimm,
Tax, ...	bapp, ...	bájji, ...	...	...	thangi,
Thunder, ...	agái-kút, ...	...	kot-boyènn, ...	duang-manimi,...	didayàng,
Tiger, ...	dì, ...	...	purdúmm, ...	thá, ...	juàu,
Time, ...	kyènn, ...	...	...	...	wagt ?
Tongue, ...	jipp, ...	...	liyínni, ...	ōmus, ...	djìpp,
Tooth, ...	donn, ...	...	dónn, ...	amé [gumé,] ...	dandoork,
Town, ...	jòng, ...	...	lót shehr, ...	uyun ha=gt house,	shahar (?)
L. town,	kúy, ...	...	tzak shehr, ...	teshaghun ha=little house, ...	gròmm,
Tree, ...	tomm, ...	...	kánn, ...	biráng, ...	mùtt,
Trial,	saliàrr, ...	...	...	....	djóni (?)
Tribe, ...	róm, ...	...	rómm, ...	rom, ...	zàttr (?)
Tribute, ...	bapp, ...	bájji, ...	...	...	thangi,
Turban, ...	tátto, ..	pashò, ...	tshadùr, ...	bashá, ...	distar,
Village, ...	kúy, ...	kuy, ...	dé, ...	há=house ; gràm=village, ...	gròmm,

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
Victim, ...	qurbān, ...	...	...	...	
Voice, ...	hó ; mashó, ...	...	...	...	kondyek, *
Water, ...	wéy, ...	...	úk, ...	sil ; tshil (?) ...	ùk,
Wall, ...	kútt, ...	gyàng, ...	...	...	dighra,
Wine, ...	mò, ...	...	...	...	da,
Winter, ...	yóno, ...	...	...	...	*hémman,
Wife, ...	gréyn, ...	...	qoméri, ...	sámbal, ...	stríja,
Woman, ...	tshéy, ...	...	qoméri, ...	gùss, ...	„ „
Wood, ...	djùk, ...	káte, ...	dárr, ...	gashil, ...	shulà,
Wolf, ...	úrke, ...	shál, ...	...	...	grhast,
Wool, ...	pash ...	bhapurr [made of Pashmina] ...	pósh, ...	bal, ...	pàsh, mro (?)
„ goats, ...	djatt ...				
East, ...	djílbehi, ...	*Kó*-where the water flows *down*,...	mashríq, ...	*djil*manás, ...	sún prau
West, ...	bùrbehi, ...	*àm*-whence it comes ; ...	maghrìb, ...	*bur*manás, ...	tshakk prau,
North, ...	Dachíni, ...	*keré-below ; hùnn-above*, ...	horsk ; tóri, ...	ular [utar ?] ...	
South, ...	kabbó, ...	kai, ...	kólli, ...	káter, ...	
Right, ...	Dachíni, ...	...	tóri, ...	dóm, ...	drántsho.
Left, ...	kabbó, ...	kao, ...	...	...	karui,

NUMERALS.

One, ...	eyk, ...	...	í, ...	hann, ...	ék.
Two, ...	do, ...	du, ...	djù, ...	altàtz, ...	dú.
Three, ...	tré (sounds like tshé), ...		tróy, ...	uskó, ...	trè.
Four, ...	tshar, ...	...	tshōr, ...	waltò, ...	tcháu.
Five, ...	poñ, ...	pòsh, ...	pōntsh, ...	tshudó, ...	pondj.
Six, ...	shá, ...	...	tshoi, ...	mishindó, ...	shó.
Seven, ...	sath, ...	...	sòt, ...	taló, ...	sàtt.
Eight, ...	átsh, ...	asht, ...	osht, ...	altambu, ...	asht.
Nine, ...	nau, ...	...	ñò, ...	untshò, ...	nò.
Ten, ...	dáy, ...	...	djösh, ...	tóromo, ...	dash.
Eleven, ...	akáy, ...	...	„ ì. ...	turma-hann, ...	dajéga.
Twelve, ...	báy, ...	...	„ djù, ...	„ altatz, ...	daje dúa.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA. *Ghilgiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
Thirteen, ...	tchòy, ...	[almost-tróy,] ...	„ tróy, ...	„ uskò, ...	„ trea.
Fourteen, ...	tshaundéy, ...	tshódey, ...	djosh chòr, ...	„ waltò, ...	„ tshaua,
Fifteen, ...	panzéy, ...	pazíley, ...	„ pontsh ...	„ tshundo,...	„ pondja,
Sixteen, ...	shónj, ...	...	„ tshoi, ...	„ mishindó,	„ shóa
Seventeen, ...	sataínj, ...	...	„ sót, ...	„ taló, ...	„ satta,
Eighteen, ...	ashtáins, ...	...	djösh osht, ...	„ altambu, ...	„ ashta,
Nineteen, ...	quní [one minus 20,] ...	...	„ nò, ...	„ untshò, ...	„ nóa,
Twenty, ...	bí, ...	...	bíshir, ...	altàrr, ...	Bìshi,
Twenty-one, ...	biga-ek=20 and 1,	...	bishirotshe í, ...	altarr hann, ...	Bishíje ek,
„ two, ...	„ du, ...	...	„ „ djú, ...	„ altatz, ...	„ dù
Thirty, ...	bigadai=20 and 10, ...	...	„ „ djösh,...	altàrtórum, ...	* „ dash,
Forty, ...	dú bió=two twenty, ...	...	djú bishir, ...	altú altàrr, ...	Du bishi,
Fifty,	dú bioga-dai, ...	...	„ otshe djösh	altu-altarr-torum,	Du bishi dash,
Sixty,	tshé bio=three twenty, ...		tróy bishir, ...	iskì-altarr, ...	trebishi,
Seventy, ...	= tshé biogadai- 3 twenties and 10		„ „ òtshe djösh	iskí-altarr-tórum,	trebishi dash
Eighty, ...	tshárbiô four twenties, ...		tshor bisher, ...	walti-altàrr, ...	tshau bishi,
Ninety, ...	tsharbiogadai =	4 twenties and 10	„ „ òtshe djösh	waltí-altarr-torum	tchau bishi dash,
A hundred, ...	shal,	...	shōr, ...	tà, ...	pondj bishi,
Two „ ...	dushall, ...	...	dju shōr, ...	alto-tá, ...	dash bishi,
A thousand, ...	sans, ...	...	i hazar, ...	hazár, ...	no term for a thousand.
Lac, ...	làc, ...	...	i lac, ...	lac, ...	
ORDINALS.					
First, ...	muchino ; yarr,	...	nási ? ...	yárum, (?) ...	égis (?), shumerau,
Second, ...	dogūno, ...	phatú,	múja ? ...	isíate-behind ; maktshùm=the middle one, ...	píshtan ; égis píshto, [the one after the first,]
Third, ...	tshegūno, ...	...	atshi ?	ildjùm=last ; far behind, ... ildjúmíne=he is far behind.	motshe ; † motshuna,

* 31 =bishije daje ega
32,, „ „ dua

It is difficult for these races to realize anything above a hundred and sometimes above twenty.

† Or *doim pishto*=the one after the second.

DARDU LANGUAGES.—*Continued.*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghite.	*Astori.*			
Fourth, ...	tschar gúno, ...	...	tshigansa átshi,	ildjù míne=he is last, ...	trein píshto;
Fifth, ...	pon̄ „	...	ponjinenser átshi,	tshundó. ...	tshouin pishto,
Sixth, ...	shá „	...	tchóinenser átshi,	[I fancy the cardinals are used also as ordinals.]	
Seventh, ...	sath „	...	sotinenser átshi,		
Tenth, ...	dáy „	...	djoshiunenser átshi		
Twenty first, ...	biga eguno,				
Half, ...	trang, ...	...	iphàtt, ...	heyk trang, ...	khónda,
Third, ...	tshebágho, ...	...	troi-phàtt, ...	iskì trang,	
Fourth, ...	tsharbágho, ...	...	tshor-phàtt, ...	walto trang; tran gàn=half; maku tshìm=fourth, [fourth finger ?]	
Once, ...	eyk dam, ...	...	hayaì (?) ...	hann gunnì (?)	
Twice, ...	do dam, ...	...	nosaradjà (?) ...	altatz gunnì, ...	
By ones, ...	èykek,				
By twos, ...	du du,				
NAMES RELATING TO TIME.					
To-day, ...	átshu, ...	ash, ...	hanùnn, ...	khultu, ...	óndja,
Midday, ...	dazó, ...	...	...	...	áduo,
To-morrow, ...	loshtáki, ...	lōshté, ...	djimme denn (?,)	pingatshui (?) ...	ghéri (?) tshópa,
After to-morrow,	tshīling, ...	...	...	...	torie,
Yesterday, ...	ballá, ...	byelá, ...	uzèun, ...	sabùrr, ...	dosh, dòsh ;
The day before yesterday, ...	ütshüy, ...	atchì, ...	dju ánus utshàr,	talo guntz, ...	warèsha,
Week	Sat dez,* ...	sat dièz, ...	sot anus, ...	hissa, ...	* Sahant ; satt basan,
Fortnight, ...	tshaundey dez,...	tshanndey dièz,		...	khonda mastrukh ; du sahant,
Month, ...	Mátz, ...	mós, ...	más, ...	hìssa, ...	mastrukk.
Spring, ...	bazóno, ...	...	...	...	basun.
Summer, ...	wâlo,	...	...	...	...

* Vide Chapter on "names of the days of the week."

* There are no names for the days of the week. There are two main divisions of months: the summer and the winter months "only the great men know their names."

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA. *Ghilgiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
ADJECTIVES.					
Broad, ...	tshâlo, ...	bistîno, ...	birōghun, ...	dàldalàm, ...	bìrr.
Long, ...	jügo, ...	jigo, ...	drung? arung,	thanùng, ...	drîga.
Loud [voice,] ...	utálo mashóte, ...	kuri hóte, ...	...	...	hútala.
Crooked, ...	têro, kôlo, ...	...	kólli, ...	gandér, ...	koròk.
Sideways, ..	kingíro, ...	kingâro, ...	...	...	koro khà.
Straight, ...	sûntsho, ...	sûtsho, ...	horsk, ...	sán, ...	ûdjak.
Dry, ...	shúko, ...	...	tshutshò, ...	búm, ...	shûshta.
Wet, ...	ájo, azo, ...	...	zà, ...	hagúm, ...	grîla.
Deep, ...	gutúmo, ...	...	qulùm, ...	ghutumman, ...	gùtt.
Far, ...	dûr, ...	...	dudêri, ...	matànn, ...	dêsha.
Near,	kátshi, katsh (by the Dogras)	ēli, ...	shôi, ...	asëìr ; mépatshi...	tàdaka.
Good, ...	mishto, ...	...	djámm, ...	shuà, ...	prusht.
Beautiful, ...	mîne-liù, ...	shavóko, ...	tshùss, ...	daltàss, ...	shishòyek.
Bad, ...	kâtsho, phaná,	kâtsho, ...	shùmm, ...	gunákkish, unakkish [?] ...	khàtsha.
Hard, ...	kûro, ...	...	dang ...	dang, ...	phangîna.
Ugly, ...	khatsháto, ...	bijjûto, ...	wahkósi [dìsh ?] [used as an insult]	gunákkish, ...	nazgústi.
Soft, ...	móo, ...	hazál, ...	prash, ...	hàsa, ...	maúntshak.
Generous, ...	shiélo, ...	...	sakhì, ...	shuán béy=he is generous, ...	prùsht mótshi [good man.]
Heavy, ...	agûro, ...	angûro, ...	kaì, ...	tshúng, ...	agûroka.
Light, ...	lóko, ...	...	lôtz, ...	húmalkúm, ...	tzátak.
Hot, ...	tâto, ...	...	pètsh, ...	garómo, ...	hùluk.
Cold, ...	shídalo, ...	tshaón, ...	ushàk, ...	tshàgarùm, ...	ósh.
Hungry, ...	oyânu, ...	nirōno, uinilus,...	shindêri, ...	shâmini, ...	anôra.
Thirsty, ...	uyûyu, ...	unyélos, ...	téli útsho ostem pàss, ... (I want water ?)	uyûyu, ...	daán.
Low, ...	láto, ...	...	...	sháttun, ...	passt.
Large, ...	báro, ...	baddo, ...	lòt, ...	uyùmm, ...	ghoná.

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
High, ...	utálo, ...	dángo ; utálo, ...	drung, ...	tánum, ...	hútala.
Small, ...	tshùno, shuo, ...	tshuno, ...	tzàk, ...	djött, ...	shimundyeká.
New, ...	nâo, ...	...	nôch, * ...	tash, ...	nòra.
Old, ...	prôno, ...	...	pranu, ...	men, ...	lájna.
True, ...	sôntsho, ...	sûntsho, ...	hosk, ...	sann, ...	* ûdjek.
False, ...	khalté, ...	nishpálo, ...	panndèk, ...	yumus kisànn, ...	lewallè.
Quick, ...	haite, ... / lôko, ...	tshamàrt, ... / [thé=make haste]	dêye, ... / ...	súrdrá, ... / ...	† adihái.
Slow, ...	tshût, ...	...	brâsh, ...	talámáné, ...	briâsh.
Raw, ...	ômo, ...	...	ammu, ...	audévanam, ...	dónga.
Ripe, ...	pakko, ...	...	potshístai, (it has become ripe ?)	degónami, ...	patshilalè.
Rough, ...	tshatsháro, ...	...	shèn, ...	tshatsharùm, ...	hèrra.
Smooth, ...	pitshílo, ... / hazál, ...	...	pakizá, ...	shirishùm, ...	lánsht.
Round, ...	dudúro, ...	...	pindôro, ...	bidirìm,	pindûri.
Square, ...	tsharkútto, ...	...	tshorbùny ; tshorpari (?) ...	walte shutúngus,	tsháu gróni.
Sweet, ...	móro, ...	...	shirîn, ...	moro, ...	máhora.
Sour, ...	tshúrko, ...	...	bóshut, ...	ghakàm, ...	tshúkra.
Bitter, ...	tshitto, ...	...	...	...	tshíshtak.
Thick, ...	patóro, ...	...	borsk, ...	dagánùs, ...	bá tûla.
Fat, ...	tullo, ...	...	tul, ...	daghánnus, ...	tûla.
Thin, ...	talúno, ...	...	tónn, ...	gillí ; ginúm, beyénus (?) ...	palítshek.
[a man] ...	rûlo, ...	...	jôgh, ...	quratwànn, ...	phaugîna.
NAMES OF COLOURS.					
Red, ...	Lòïlu, ...	Lolo, ...	króí, ...	bárdum, ...	Latshéa.
Yellow, ...	halíjo, ...	komúmmo, ...	zèsh, ...	shikárk, ...	badù.
Blue, ...	nílo, ...	...	boyánu ótch (very green,) ...	shikámm, ...	nila.
Green, ...	tsháre rang=the colour of grass,	djallé rang=the colour of a field	ótch,=(plant,) ...	gyöt nilo (little blue,)	harílek.
Black, ...	kíno, ...	...	shá, ...	matùm, ...	krìina.
White, ...	shéo, ...	...	ishpèrro, ...	burùm, ...	gora.

* Pronounced as "ch" in German.

* udje móndr đe = speak the truth.
† adihai parí = be quick.

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA. *Ghilghiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
Pink, ...	pilo, ...	...	...	...	zámutsh,
Many coloured, ...	mishári ranyito	láo ranyíto, ...	...	...	tshìkmishàri,
		PREPOSITIONS, &c., &c.			
Above, ...	adjé, ...	'hunte'=high up,	sóri, ...	yáte, ...	hutale ; hallia.
Beneath, ...	keri, kéri, ...	"kerte," down, low,	múri, ...	yáre, ...	hemmen.
Between, ...	majja, ...	...	mújja, ...	úllu, ...	mósthe.
Before, ...	yàrr, ...	mutshó, ...	nast, ...	yár,	rû.
In former times,	mutshíno ken,	yaríno ken, ...	...	...	jótt ; tshîra.
Behind, ...	pattu, ...	pato, ...	āchi, ...	ílji, ...	píshto.
In future times,...	patîno ken, ...	phatino ken, ...	...	...	sumbérr.
Within, ...	arrù, ...	ajjó, ...	ardêni, ...	úlu, ...	udrîman (ì).
Without, ...	darrù, darúy=chase,	darró, ...	bêri, ...	hólle, ...	binàk (pări).
Here, ...	âni, ...	...	haêra, ...	kollé, ...	ayà (ì).
There, ...	ádi, ...	áde. ...	hérra, ...	italé, ...	prahàkk.
Where, ...	kôni, ..	kóne, ...	kúra, ...	amò ? amòn ? ...	kawái (paráo).
Now, ...	tén, ...	kóte, ...	háye waqt, ...	múti ; mutum, ...	shnódje (ì).
This time, ...	anù khên, ...	jakùnn, ...	...	kutù-khên ? ...	shóndje adoa.
Then, ...	èykhên, ...	ákhen, ...	nù (na) waqt, ...	ati-khên, ...	
When, ...	koi-khèn, ...	...	kéy waqt, ...	amid-khên, ...	kái (ómi).
Who ? ...	ko yek ; kó, ...	...	kâ ; kurâr, ...	amra (?) amsa (?)	kûro (tú.)
What, ...	djêk, ...	djôk, ...	kiâ, ...	bérana (?) ... bésana (?)	kîe.
Which, ...	ké, ...	kóy, ...	kâ, ...	ámi,	îe kura.
This, ...	anú, ...	...	hét, ... hayá (?) ...	hosé, [?] ... khiné, ...	eka yáso.
That, ...	rô, ...	ō ā, ...	tshùr, ... hess, ...	iné, ...	eka tráso.
Why (?) ...	kè, ...	ké mané, ...	kó ; kyó batshan,	bésene, ...	kô [parizdai.]
What for, ...	djékete,				
How, ...	djêkbe, ...	yókbe, ...	kêtsh, ...	bésen, ...	khénti.
Yes, ...	awwá, ...	owwá, ...	dìi, ...	awwà,	*

* There appears to be no word for "yes;" at any rate, I could not get anything more satisfactory than the following:—
Q. *awù áshis?* Have you eaten bread? [bread.
A. *awù áshim ?* I have eaten *awù jú.* Eat bread.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA,	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
No, ...	nè, ...	...	néki, ...	bé bé, ...	nè
Not, ...	„ ...	...	...	...	
And, ...	ga, [is added to the word,] ...	...	utsho. (?) ... otsne ? ... tshe,	dya, [?] ...	je (?)
If, ...	.....to [at end of conditional sentence,] ...	*Bága*, ...	harush arù ? ... Hargai ... adde,	.....ker, ...kir,	(Is rendered by a correlative sentence.)
But, ...	leykin, ...	...	hargai, (?) ... tau pat, [then ?]	amma, ...	tá,
Or, ...	yá, ...	kosh, خوش ...	khoi, ...	yà, ...	kói (amuprèm.)
As, ...	ayi-adao, ...	...	(?)	(?)	shála (kròm.) جیسا کام
	... ...	... ...			
So, ... Thus, ...	áyi-adáo, ...	...	(?) (?)	(?) (?)	aísta. ویسا
Also, ...	ga, ...	...	*Vide Dialogues*,	ke, ...	ásta (?)
Always, ...	harr tshàkk, ...	...	har anùs=every day, ...	harr guntz =every day, ...	harr ádoa.
Although, ...	egerkî, ...to,	kénoga, ... ta,	? ...	? ...	
Until, ...	dàng, ...	...	héra pát, ...	djàk ? ...	.....nù.
Till there, ...	áde-te, ...	...	=till there, ...	djùk ? ...	
Again, ...	nê, pheré, ...	bá, ...	wáhmosh, ...	dá, ...	gêri.
Unless, ...	ägär.....ne	kóre...nè, ...	harùsh nèki, ...	?	
All, ...	butte, ...	...	...	...	tshikk.
Except, ...	[tu]-jo bagáir, ...	[tu]-bagair, ...	khur [angé,] ...	uwetz (?) ...	
Others, ...	mutte,	...	...	...	
Therefore, ...	anìse kári, ...	...	hamó-batshàn, ...	khote káru, ...	kéy krómna.
Why ? ...	djéyke káre.	...	...	...	shü kromna.
Since, ...	... ... djò, ...	nyò, ...	..... 'sarr, ...	?	
Little, ...	ápo, ...	shánkek, ...	tzakk, ...	...	títshek.
Much, ...	bódo, ...	láo, ...	bó, ...	bùtt, ...	bó.

COMPARATIVE GRAMMAR.

PRONOUNS.

I, ...	má ...	mú, ...	awwá, ...	djé (?) ammé (?) gyè, ...	a.
Of me, ...	méyo meyi. f, ...	míó, ... méy. f, ...	ma, ...	gyà, ...	mái.
To me, ...	máte, ...	máte, ...	mate, ...	gyàr, ...	mótshes.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA-MANDER.
	Ghilyhiti.	*Astori.*			
By me, ...	ma kàtsh, ...	mú kàtshi, ...	manáse, ...	gya pátshi, ...	mái tada.
From me, ...	„ djó, ...	mú nyò, ...	ma sàrr, ...	gya tzùm, ...	mái pì.
Me, ...	má, ...	mú, ...			mái.
PLURAL.					
We, ...	bé, ...	bé, ...	ispá, ...	mî, ...	abì [atshikk=we all ?]
Of us, ...	asséy, ...	assó, ...	tshikkàn, ...	miyî, ...	hómo.
To „ ...	assóte, ...	„ te, ...	ispa tshikkàn, ...	mimàr, ...	hóma.
By us, ...	asso katsh, ...	„ kátshi, ...	tshikkanase, ...	mi-pátshi, ...	homo-táda.
From us, ...	„ djo, ...	„ nyo, ...	tshikkanserr, ...	mi-tzum, ...	hómo-pí.
2ND PERSON.					
Thou, ...	tù, tùs, ...	tù, ...	tú, ...	umm, ...	hómo (dgagai see,)
				umm, ...	tu-kushalatai.
Of thee, ...	téy, ...	tóo, ...	tá, ...	ummé, ...	tái.
		téy f. ...			
To, „ ...	túte, ...	tute, ...	táte, ...	umàr, ...	tái.
By, „ ...	„ kàtsh, ...	kátshi, ...	tanáse, ...	ummépatshi, ...	tái táda.
From, „ ...	„ djo, ...	„ „ nyò, ...	tásar, ...	ummatzùm, ...	tái pì.
PLURAL.					
You, ...	tzó, ...	tzó, ...	bisa, ...	ma, ...	abstshikk.
Of you, ...	tzái, ...	tzó, ...	bisa, ...	mayi, ...	mîme.
		tzéy f, ...			
To you, ...	tzóte, ...	„ te, ...	bisate, ...	maman, ...	mimi.
By „ ...	„ katsh, ...	„ kátshi, ...	bisanase, ...	mapatshi, ...	mimitáda.
From „ ...	„ djo, ...	„ nyo, ...	bisasar, ...	ma tzum, ...	mimi-pí.
3RD PERSON.					
He, ...	rò. ròs, ...	jò, [as in "jour"]	hè, ...	û ; kinuê, ...	ásá.
[If near, ...	anú, ...		...	in [this, there ?]	
Of him, ...	résey, ...	jósso, ...	háto, ...	inné, ...	ásá.
[If near, ...	anésey, ...	...	[hato ghó,] ...		
To him, ...	résete, ...	jéssete, ...	hatóte, ...	innèr, ...	ásá.
[If near, ...	anésete, ...	...	...	...	
By him, ...	résetekatshé, ...	jésse katshi, ...	hatonáse, ...	innpatshi, ...	ásá-tada.
[If near = anése Katsh,] ...	resckatsh, ...				
From him, ...	resè djo, ...	...	hatosar, ...	inntzùmm, ...	ásá-pì.
[If near.] ...	anése djo, ...				
PLURAL.					
They [near,] ...	anì, ...	„ nyo, ...	hamí, ...	khó [?] ...	Shéli.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINÁ. *Ghilghíti.*	SHINÁ. *Astori.*	ARNYIÁ.	KHAJUNA.	KALÁSHA.
[If far,] ...	rì, ...	jé, ...	...	uwé,	
Of them, ...	aninéy, ...	aninéy, ...	hamitan, ...	uwéy, ...	ísi.
[If far,] ...	rinéy, ...	jinéy,			
To them, ...	aninóte, ...	aninóte, ...	hamitante, ...	uwerr, ...	ási = shási.
[If far,] ...	rinóte, ...	jinóte,			
By them, ...	aníno katsh, ...	aníno katshi, ...	... ... nase,...	uwépatshi, ...	shasi-tada.
[If far,] ...	ríno katsh, ...	jino katshi,			
From them, ...	aníno djo, ...	aníno nyo, ...	... ... sar,...	uwe tznm, ...	shási-pì.
[If far,] ...	rinó djo, ...	jinó nyó,			
3RD PERSON FEMININE.					
She [far,] ...	rè, ...	jé, ...	hes, ...	*in*; [like the masculine,]	ása.
[Near,] ...	ne, ...	ni,			
Of her [far,] ...	résey, ...	jésey, ...	horó, ...	...	ása.
[Near,] ...	nésey, ...	nisey,			
To her [far,]	résete, ...	jésete, ...	horóte, ...	...	ása.
[Near,] ...	nésete, ...	nisete,			
By her [far,]	rése katsh, ...	jese katsh, ...	horonása, ...	...	ása-táda.
[Near,] ...	nése katsh, ...	nise „			
From her, ...	rese djo, ...	jése nyó, ...	horosar, ...	...	asa-pì.
[Near,] ...	nese djo, ...	nìse nyó,			
PLURAL.					
They f. ...	rá, ...	já, ...	he tshikk, ...	uwé, ...	like the masculine.
[Near,] ...	ná, ...	nyê,			
Of them, ...	rinéy, ...	janó, ...	hamitan,		
[Near,] ...	ninéy, ...	nyanó,			
To them, ...	rinóte, ...	janóte, ...	hamitante,		
[Near,] ...	ninóte, ...	nyanóte,			
By them, ...	rino katsh, ...	jano katshi, ...	„ nase, ...	...	like the masculine.
[Near,] ...	nino katsh, ...	nyano, „			
From them, ...	rino djo, ...	janó nyó, ...	„ sar,		
[Near,] ...	nino djo, ...	nyanó nyó, ...			

THE VERB.

Imperatives.					
See, ...	tshakê, ...	...	lolé, ...	barèn, ...	Djagái.
Go, ...	bó, ...	...	boghé, ...	nì, ...	prè.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA. *Ghilghiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNÀ.	KALASHA.
Come, ...	wá, ...	é, ...	gé, ...	djù, ...	
Sit, ...	béy, ...	...	nishé-ùr, ...	hurùt, ...	nisì.
Hear, ...	parùtsh, ...	parùsh, shunn(?)	kàr kuré ; hush kuré, ...	dukhóye (?)	sangâs.
Eat, ...	khà, ...	...	jibé, ...	shì, ...	jù.
Cut, ...	tshínn, ...	...	tshimé, ...	tsherápati, ...	tshîni.
Drink, ...	pí, ..	...	payé, ...	miné, ...	pì.
Do, ...	thé, ...	...	kuré, ...	êti, ...	káre.
Ask, ...	kojjé, ...	...	bashèr kuré, ...	dogherrùss, ...	pùtshi.
Laugh, ...	há, ...	hàs, ...	hossé, ...	ghassé, ...	kátras.
Weep, ...	ró, ...	rò, ...	kelé, ...	hèrr, ...	tróy.
Sigh, ...	hìnsh, heínsh thé,	shááng, ...	damm khodái, ...	hîsh, ...	pûshi.
Beat, ...	shidé, ...	shidé qute, ...	bánn dèt, ...	éskann, ...	láy.
Kill, ...	maré, ...	maré phálte, ... مارڈالو	marùr, ...	delli ; déljan, ...	hróy.
Stamp, ...	patitshá dé, ...	prashtó dé, ...	pilêgan det, ...	tshopp gartz, ...	pogroìn dè.
Sleep, ...	só, ...	só, ...	poré, ...	gushe; gucà, ...	prasúy.
Get up, ...	uthó, ...	hûn bó, ...	ruphé, ...	dálman, ...	ûshti.
(from sleep,...	...	bùsh, ...	...	...	
INFINITIVES AND IMPERATIVES.					
To ask ...	khojóki, ...	khojeóno,* ...	bashér kuré, ...	...	putshi.
Imp.		...	(means also 'call")	senin senas,	putshi.
„ buy, ...	gatsh ginôki, ...	muli ginôno, ...	...	...	qre (?)
Imp., ...	gatsh ginné, ...	„ ginne, ...	sanda alús, ...	gash, gushì, ...	dedjen qreas.
„ blow, ...	phu tóki, ...	phuteóno, ...	...	...	
		...	phuístai (?) ...	phu-eti, ...	phushe.
„ call, ...	hotóki, ...	ho teóno, ...	...	...	
Imp., ...	ho thè, ...	...	húydeòr, ...	ká-ote, ...	tshìn.
„ cook, ...	padjóki, ...	padjóno, ...	...	...	
Imp., ...	pátchi, ...	páshi, ...	shapik korè, ...	...	au, kare.
„ boil, ...	ranóki, ...	ranióno, ...	...	shon-éti, ...	
Imp., ...	ran, ...	ronn, ...	...	...	wîsho dé,
„ count, ...	kaleóki, ...	kaleóno, ...	...	...	
Imp., ...	kalì, ...	...	...	...	ijmaráy.

*The Astoris often use the infinitive as an Imperative.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
To cut, ...	tshinóki, ...	tshinéono, ...			
Imp., ...	tshin, ...	...	tshimé, ...	tsherápati, ...	tshínni.
„ die, ...	mirióki, ...	mirióno, ...			
Imp., ...	mirí, ...	...	obrista, (?) ...	gûrish, ...	náshi.
„ do, ...	tóki, ...	tïôno, ...			
Imp., ...	thé, ...	...	kuré, ...	êti, ...	kári.
„ fall, ...	narr bojóki, ...	narr bojeóno, ...	...		
Imp., ...	„ bójé, ...	narr bó, ...	präíste, ...	kad walími, ...	shirúus.
„ kill, ...	marôki, ...	maréono, ...			
Imp., ...	maré, ...	...	marúr, ...	eskann, ...	hróy.
„ laugh., ...	hayôki, ...	hadjóno, ...			
Imp., ...	há, ...	hás, ...	hossé, ...	ghassé, ...	krátas.
„ open, ...	turóki, ...	washeóno, ...			
Imp., ...	turé, ...	washé, ...	bitsháre, (?) ...	phatéti, ...	umrái.
„ raise, ...	hûn tóki, ...	hùn, teóno, ...			
Imp., ...	„ thé, ...	...	{ rupáo, (?) ... { àtsh kuré, ...	darr nyànn, ...	uprái.
„ read, ...	*sabag rayóki, ...	rayóno, ...			
Imp., ...	sabag ra, ...	*rass, ...	———rá, ...	senn, ...	mondé=speak.
„ run, ...	utshôki, ...	utsheóno, ...	...	...	adhèh. (?)
Imp., ...	utshó, ...	...	...	gartz, ...	adhiài.
„ sell, ...	gâtsh dóki, ...	krineóno, ...	bijiníko, ...	...	brinkrêk.
Imp., ...	gatsh dé ; kinár,	krinn, ...	bijiní, ...	gásheti, ...	brínkres.
„ sew, ...	sióki, ...	sióno, ...	...	...	sísîk (tshén.)
Imp., ...	sì, ...	...	sué, ...	isápan, ...	sî.
To be silent, ...	tshukk tóki, ...	tshukk teóno, ...	...	...	hunk né kárik.
Imp., ...	„ thé, ...	...	{ selítor, { phik bóy, { lit bóy, ...	tshúketi, ...	hunk né hári,
To sleep, ...	sôki, ...	sóno, ...	...	...	prasûik.
Imp., ...	só, ...	...	puré, ...	gutshá, ...	prasúi.
„ strike, ...	shidóki, ...	kuteóno, ...	...	...	gundí grí lâîk.
Imp., ...	shidé, ...	kuté, ...	bann dét,	eskann, ...	gundí grì lái.
„ bring, ...	arôki, ...	areóno, ...	...	...	ónik.

* Imperative "rá" is properly "speak thou."

* Imperative "rass" is properly "speak thou."

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA. *Ch'ilhiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
Imp., ...	aré, ...	...	au, ...	dítzu, ...	óni.
To take away, ...	harróki, ...	hareóno, ...	...	...	hárik.
Imp., ...	harr, ...	...	hát, ...	nyá ni, ...	hári.
„ tear, ...	chinôki, *Imp.* chin,	chineóno, ...	...	tsherápiti, ...	udhálik. *Imp.* udhalí.
„ give, ...	dóki—*Imp.*, dé,	deóno, ...	...	yù, ...	dék. *Imp.* dé.
„ tell, ...	rayôki—*Imp.*, rá,	radjóno—*Imp.* ràss, ...	rá, ...	senn, ...	móndek. *Imp.* mónde.
„ test, ...	salyôki—*Imp.*, salyàr, ...	salarióno, ...			djagawálek.
„ wake, ...	hún bóki, ...	bujeóno, ...	...	...	
Imp., ...	hùn bo, ...	bush, ...	rupé, ...	dâlman, ...	úshti.
„ weep, ...	róki, ...	róno, ...	...	...	
Imp., ...	ró, ...	...	mo kalé, ...	herr, ...	tróy.
„ weigh, ...	tolóki, ...	toleóno, ...	...	...	
Imp., ...	tolé, ...	...	nimâo. ...	dâl-eti, ...	terázu tóli.
„ write, ...	likyaróki, ...	likyaróno, ...	...	...	
Imp., ...	likyár, ...	likhé, ...	niwâshe, ...	giìr minn, ...	niwéji.
„ understand, ...	parujóki, ...	parujóno, ...	...	...	
Imp., ...	parùtsh, ...	parùsh, ...	hush koré, ...	dukoyalis, ...	djeóni.
„ awake, ...	utarôki, ...	bujareóno, ...	...	...	
Imp., ...	utiàr, ...	bujár, ...	rupáo, (ureyásur,)	dâlman, ...	úshti ; spropthétum.
CONJUGATIONS.					
To be, ...	bôki, ...	bóno, ...		manimi (?)	
Be thou, ...	bé, ...	...	asùss, ...	húrút ?	
Being, ...	bégo, ...	...	...	niméi.	
Been, ...	bilo, boyé (?) ...	...	...	ni.	
PRESENT.					
I am, ...	ma hanùs, ...	mó háos, ...	asùm, ...	já bá, ...	a him.
Thou art, ...	tu hanó, ...	tu háo, ...	asùs, ...	um bá, ...	tù hà.
He is, ...	ró hanù, ...	jó hôn, ...	asùr, ...	ai bá, ...	assa hà.
She is, ...	re haní, ...	jé héyn, ...	asùr, ...		assa ha.
We are, ...	bé hanòs, ...	bé hás, ...	asúsi, ...	hurtu (?) báu, ...	abi hik.
You are, ...	tzo hanètt, ...	tzó háth, ...	asúmi, ...	má báu, ...	tù tshikk hiss.
They are m, ...	ri hanné, ...	jé hán, ...	asúni, ...	menig (?) báu, ...	?
„ „ f, ...	ra haníji, ...	jé hàni, ...	...	...	

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghite.	*Astori.*			
SPECIAL FEMININE FORM.					
I am, ...	ma hanis, ...	mu haîns, ...	There appears to be no special form for the Feminine in the Arnyiá language.	There appears to be no special form for the Feminine in the Khajuná language.	There is no special form for the Feminine in the Kalásha language.
Thou, ...	tu hané, ...	tu hàne, ...			
He, ...	ró hanú, ...	jó hôn, ...			
She [far] ...	ré haní, ...	jé hèyn, ...			
She [near,] ...	né „ ...	ní „ ...			
We, ...	bé haníjji, ...	bé häîns, ...			
Yo, W	tzo hanêt, ...	tza häînte, ...			
They [far,] ...	rá hanijji, ...	ja hanni, ...			
„ (near,) ...	nà „ ...	nïè hánni, ...			
IMPERFECT.					
I was, ...	ma assùs, ...	mo asíllus, ...	ma oshôi, ...	bayam, ...	ásis,*
Thou, ...	tu asó, ...	tu asillo, ...	tu oshô, ...	bam, ...	ási.
He, ...	ró asù, ...	jo asillo, ...	hes oshôi, ...	bam, ...	áso.
She, ...	ré asì, ...	jé asilli, ...	hes oshói, ...	bam, ...	
We, ...	bé asis, ...	be asillis, ...	hai asístai, ...	bom, ...	ásimi.
You, ...	tzo asièt, ...	tzo asillet, ...	ispatshik oshostam,* ...	bom, ...	ásili.
They m., ...	rí asé, ...	jé asille, ...	het asistani, ...	bom, ...	ásini.
They f, ...	rá asij, ...	já asilli, ...	...	bom, ...	
They (near,) m.,...	nì, ...	nì, „ ...			
„ „ f. ...	ná ...	niè, „ ...	The following appears to be a second conjugation of the above.		
FEMININE.					
I was, ...	ma asìss, ...	mu asillis, ...	asistam, m. and f.	...	
Thou, „ ...	tu asé, ...	tu asilli, ...	asistao, ...	...	
He, She [as above,] ...			asístai, ...		
We, „ ...	bä asês, ...	bò asìlles, ...	asistam, ...		
Ye, „ ...	tzo asês, ...	tza asilet, ...	asistami, ..		
They m. f., [as above,] ...			asistani, ...		

* Also "*bisa asistami*" you were.
This tense appears to be formed of *two* verbs both meaning "to be."

* Pronouns are generally omitted.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
FUTURE.					
I will be, ...	mà bóm, ...	mù bòm, ...	bòm, ...	já tzùjem, (?) yêyèm, (?) ...	
..... f., ...	mà bóm, ...	mu bèm, ...	...	...	
Then, ... m., ...	tù bé, ...	tù bé, ...	bòs, ...	mayíma, ...	
..... f., ...	tù bé, ...	tù béy, ...	...	...	
He, ...	rò béy, ...	jó béy, ...	bóy, ...	mayímì, ...	
She, ...	rè béy, ...	jé béy, ...	...	...	
He, [near,] ...	nù béy, ...	nù „ ...	...	...	
She, [near,] ...	né béy, ...	nì „ ...	...	...	
We, ... m., ...	bè bôn, ...	bé bôn, ...	bôsi, ...	mayïma, ...	
We, ... f., ...	bè bôn, ...	bé „ ...	...	...	
You, ... m., ...	tzò bât, ...	tzó bât, ...	bômi, ...	mayîmi, ...	
You, ... f., ...	tzà bât, ...	tzá bât, ...	...	...	
They, ... m., ...	rì bén, ...	jé bèn, ...	bôni, ...	mayîmi, ...	
.....f., ...	rà ben, ...	já bén, ...	...	...	
They, [near] m.,	nì bèn, ...	ní bón, ...	...	...	
..... f., ...	nà bèn, ...	nîè ben, ...	...	...	
TO BECOME.					
Infinitive, ...	bôki, ...	bôno, ...			
Become thou, ...	bó, ...				
Becoming, ... / Become, ...	bé, ...	béy, ...			
PRESENT.					
I become, &c., &c.,	má bómus, ...	mu bomus, ...			
	má bómis, ...	mu bémis, ...			
	tù béno, ...	tu báno, ...			
	tù béni, ...	tù báni, ...			
	ro béy, ...	jo béy, ...			
	nu „ ...	nu „ ...			
	ré „ ...	je „ ...			
	né „ ...	ni „ ...			
	bé bóon, ...	be bôon, ...			
	tzo beátt, ...	tzò bât, ...			
	tzá beát, ...	tzá bât, ...			
	ri béen, ...	jé beén, ...			

DARDU LANGUAGES.—*Continued.*

ENGLISH.	SHINA. *Ghilghíti.*	SHINA. *Astori.*	ARNYIÁ.	KHAJUNÀ.	KALASHA.
They, (near) m.,	ni béen, ...	ni beén, ...			
They, (far) f., ...	rà, „ ...	ja „ ...			
They, (near) f., ...	nà, ...	nyeeà, ...			
I became, ...	ma bîgás ...	mus bílos, ...			
*I had become,** ...	ma bîgasús ...	mu bílalus, ...			
I was becoming, ...	ma bómusus ...	mu bómalus, ...			
I am able to become, ...	ma bôki bóm ...	mu bóno bom, ...			
I may become, ...	ma bé bom ...	mu béy bom, ...			
* This and the following tenses are explained further on.	The Ghilghitis use idiomatically the verb "to go" in phrases in which we use "to become."	The Astóris use the simple verb "to be" apparently oftener than "to become."			
TO BRING, ...	arôki, ...	areôno, ...	angîko, ...	tsuh (?), ...	ónik.
Bring thou, ...	aré, ...	arè, ...	angé, ...	ditsú, ...	óni.
Bringing, ...	aréta, ...m. aréti, ...f.	...	angirù, ...	...	
Brought, ... PRESENT.	aré, ...	...			
I bring, ...	mas arèm, ...	muso arém, ...	angòm, ...	ditzam, ...	a onim.
..... f., ...	...	„ „ ...			
Thou, ...	tus aré, ...	tuso aré, ...	angòs, ...		tu óni.
..... f., ...	aréni, ...	„ areóni, ...			
He, (far,) ...	ros arév, ...	josse arey, ...	angóy, ...		
He, (near,) ...	nus „ ...	nusse „ ...			asso óneu.
She, (far,) ...	res arév, ...	jesse arey, ...			
She, (near,) ...	nes „ ...	nisse, arey ...			
We, ... m. f., ...	bés arôn, ...	bés arôn, ...	angósi, ...		abi ónik.
You bring, m., ...	tzòs aréát, ...	tzós areàt, ...	angómi, ...		tus tshikk óna.
..... f., ...	tzás „ ...	tzáese, „ ...	...		
They, m., (far,) ...	rís arén, ...	jésse arén, ...	angóni, ...		eledrùs onen.
(near,) ...	nis, ...	nísse arèn, ...			
f., (far,) ...	ràs, ...	jáese arón, ...			
(near,) ...	nás, ...	nyâéese arèn, ...			
		I cannot render the sound of this word. "Niyeese" is perhaps the way.	It is not improbable that in Arnyia the present is also used for the future.		

DARDU LANGUAGES.—*Continued.*)

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghili.	*Astori.*			
I AM BRINGING &c., &c.	mas arémus, ...	mus arémus, ...			
	mas aremis, ...	mus aremìs, ...			
	tus arcno, ...	tuso arâon, ...			
	tus aréni, ...	túso arâèn, ...			
	ros aréyèn, ...	josse arey, ...			
	nus aréyèn, ...	nússe, „ ...			
	res aréyin, ...	jesse, „			
	nis aréyin, ...	nísse aríy, ...			
	bes arônes, ...	bésse arôn, ...			
	bès arônes, ...	besse arôn, ...			
	tzòs areanct, ...	tzosse areât, ...			
	tzás aréanct, ...	tzásse „ ...			
	rìs arénen, ...	jesse arên, ...			
	nìs arénen, ...	nisse arên, ...			
	rás arénen, ...	jáese „ ...			
	nás arénen, ...	niyèëse „ ...			
I BROUGHT, ...	mas arégas, ...	múso arás, ...	ganistam, ...	*ditzábam, ...	a ónis.
„ f, ...	mass arégis, ...	múso arés, ...			
Thou, m, ...	tus aréga, ...	tuso ará, ...	ganísta, ...		tu óni.
„ f, ...	tus aréye, ...	„ aré, ...			
He (far) ...	ros arégu, ...	jósso aráu, ...	ganístai, ...		asso óneu.
He (near,) ...	nus, „ ...	nusse „ ...			
She (far,) ...	res aréyí, ...	jesse arí ...			
„ (near,) ...	nes „ ...	nisse „ ...			
We m f, ...	bès aréyes, ...	{ bes arès m. ... bèse arées, f.,	ganistam, ...		abi ónimi.
You m, ...	tzòs aréyet, ...	tzós aret, ...	ganistami, ...		tus tshikk ónili.
„ f, ...	tzás aréyet, ...	tzáese* arêt, ...		* I could not make out whether it was the past or the present which my informant used for the future. After putting to him all sorts of sentences I thought that he used the present also as a future and the past as a conditional. It also appeared that beyond prefixing the personal pronouns there was no change in the inflection of the verb.	
They m. far, ...	ris aréye, ...	jésse aríye, ...	ganistani, ...		eledrús ónimi.
„ (near,) ...	nis, ...	nisse aríye, ...			
They f. far, ...	rás aréye, ...	jáese arén (?)			
(near,) ...	nás aréye, ...	niyèëse aríye,			

*There seems to be a tendency in Astori to insert a vowel between the pronoun and the verb.

It is not impossible that in Arnyià the present is also used for the future.

DARDU LANGUAGES.—*Continued.*

ENGLISH.	SHINA.		ARNYIA,	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
I HAVE BROUGHT.	mas arémusus,*...	muso arémals, ...			
f.,	mas arémisis, . .	muso arémalois,			
Thou, m. ..,	tus aréso, ...	tuso aráalo, ...			
f.,	tus areése, ...	tuso araalè, ...			
He (far,) ...	ros aréso, ...	josse areëló, ...			
He (near,) ...	nus aréso, ...	nusse areeló, ...			
She (near,) ...	res aréïs, ...	jesse areëlí, ...			
She (near,) ...	nes aréis, ...	nísse aréeli, ...			
We m., ...	bès arónasís, ...	besse aronalès,...			
We, f., ...	bès arónasis, ...	bcsse aronalìs, ...			
you, m., ...	tzàs aréasit, ...	tzosse aréalit, ...			
u, f., ...	tzás „ „ „ ...	tzasse aréalit, ...			
They (far) m.,...	rìs arénis, ...	jésse arénalé, ...			
u (near) m., ...	nìs arénis, ...	nísse arénale, ...			
They (near) f.,...	rás arénisi, ...	jáëse arenalì, ...			
They (near) f.,...	nás arénisi, ...	nyèëse arenalï,...			
I HAD BROUGHT,...	mas arégasus, ...	muso araalus, ...			a ónim dày (I was bringing ?) The "oni m" alone is inflected as in the Present. The "day" is not changed.
f., ...	mas arégisis, ...	„ areëlis, ...			
Thou, m., ...	tus arégaso, ...	tuso araaló, ...			
f., ...	tus arégise, ...	tuso areelè, ...			
He (far,) ...	ros arégusu, ...	josse aráaló, ...			
He (near,) ...	nus arégusu, ...	nusse arëeló, ...			
She (far,) ...	res arégisi, ...	jesse areelí, ...			
She (near,) ...	nes arégisi, ...	nisse aréeli, ...			
We, m., ...	bés arégeses, ...	besse aronalès, ...			
We, f., ...	bes arégeses, ...	besse aronalès, ...			
You, m., ...	tzòs arégeset, ...	tzosse arealèt, ...			
You, f., ...	tzás arégeset, ...	tzosse aréalet, ...			
They (far,) m., ...	rís arégese, ...	jesse arenalè, ...			
„ (near,) m., ...	nis arégese, ...	nisse „ ...			
They (far,) f., ...	ras arégisíji, ...	jáase aslnalèn,...			
„ (near,) f., ...	nas aregisíje, ...	neyéese „ ...			

* Also and even more often appears to mean "I am about to bring" in Shina.

These tenses as will be seen are probably composed of the auxiliary "to be" and the verb "aréono" A. or "arêki." GH.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA. *Gilgiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
				S.	
I will bring, ...	mas arèm, ...	muso arém, ...		*ditzuma, ...	The present is used for the futurd.
	& so forth like the present.			ditzuma, ...	
				ditzuma, ...	
				P.	
				mi ditzuman, ...	
				ma ditzuman, ...	
Imperative.				wey „ ...	
Bring, ...	aré, ...				óni.
Let him bring, ...	ros aréy, ... & so forth in that person.				
Let us bring, ...	bès arôn, ...				
Bring you, ...	tzòs areá, ...				óno.
.....f., ...	tzás areá, ...				
Let them bring,...	ris arên &c. &c.				
I will be able to bring, ...	"*mas arôki bom.*" "Arôki" is the infinitive; the sentence literally is "I will be [in a state] to bring." Only the "bom" "will be" is conjugated.	"*muso areóno bom,*" ...			a bhàm ónik.
	There seems to be no conjunctive. "He says that you are ill" is rendered by "He says: you are ill." "Iphem" which Cunningham puts for "bring" means "I will arrive" from "ipheóno" A. or Gh. "nuphàem" from "nuphôki."				CONJUGATE: I am not able to bring = a nè bhàm ónik; tu nè bhàs ónik; asse nè bhá ónik; abi nè bháik ónik; tus tshikk ne bhá ónik; eledrùs ne bhaen ónik. I was not able to bring = a ne bháis onik &c., &c.; conjugate "bháis" like "ónis." I wil not bring = a ne onim. Bring not = mò óni.
TO GIVE, ...	dókì	deóno, ...	* koríko ? ...		dêk.
...	...	...	díko, ...		
Give thou, ...	dé	...	koré ? ...	yú, ...	dè. *pl.* déo ?
...	...	...	dé ? ...		
Giving, ...	dókete, ...	...	dirú, ...		
Given, ...	...	...	...		
			My manuscript is illegible in this place. Probably a mistake arose in answer to ,ﺍﺠ and ,ﻭ	*Perhaps this conjugation is really that of the present.	

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA.		ARNIYA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
PRESENT AND FUTURE.					
I give, m., f., ...	mas dem, ...	muso dem, ...	* awwa dom, ...	...	a dèm.
Thou m., ...	tus dé, ...	tus dé ...	dos, ...	...	tu dè.
f., ...	„ déni, ...	tus deóni, ...			
He (far,) ...	ros déy, ...	josse dey, ...	doi, ...	...	asse dáli
(near,) ...	nus déy, ...	nusse „ ...			
She (far,) ...	res déy, ...	jesse „ ...			
(near,) ...	nes déy, ...	nisse „ ...			
We m., f., ...	bés dôn, ...	bése dôn, ...	dômi, ...	...	abi* det.
You m., ...	tzòs deát, ...	tzòs deát, ...	dôsi, ...		tussi tshikh dè.
f., ...	tzás „ ...	tzas „ ...			
They m., (far,) ...	rìs dén, ...	jesse dén, ...	doni, ...	...	eledrùs tshikh dányi.
m., (near,)	nìs „ ...	nisse dén, ...			
f., (far,) ...	rás „ ...	jáese den, ...			
f., (near,) ...	nás „ ...	niyèese den, ...			
REAL PRESENT, ...	mas démus &c. &c. ...	muso démus, &c. &c. ...			
IMPERFECT.					
I gave, ...	mas digàs, ...	muse dâs, ...	prestam ...		
„ f., ...	„ digis, ...	muso dâs, ...		— ...	a pajómis.
Thou, m., ...	tus digá, ...	tuso dá ...	„ a, ...		tu prá.
„ f., ...	tus digé, ...	„ dè, ...			
He [far], ...	ros digù, ...	jòsse dàu, ...	„ ai, ...		asse práu.
He [near], ...	nus digú, ...	nusse „ ...			
She [far], ..	res digì, ...	jesse dí, ...			
She [near], ...	nes digì, ...	nisse „ ...			
We, m., f., ...	bès digès, ...	bés dès, f. dés,	„ am, † ...		abi prómmi.
You, m., ...	tzos digèt, ...	tzos dét ...	„ ami, ...		tussi tshikh práli.

It is very singular that the tenses of the verb should in so many cases be derived from different though synonymous roots in Arnyiâ.

* The verb can be conjugated with or without the pronoun.

† Notice that the first persons Singular and Plural are alike.

*" Abi" seems doubtful. My informant said " abi dek= we give " and also " abi det =you give."

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA. *Ghilghiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
You gave f., ...	tzas digét, ...	tzáese dét, ...			
They [far] m., ...	ris digé, ...	jésse díye, ...	prestani, ...		eledrùs tshikh prómmi.
„ [near] m.,...	nis digé, ...	nísse díye, ...			
„ [far] f., ...	rás digé, ...	jasse dèn ...			
„ [near] f., ...	nás dige, ...	níyéëse díye ...			
IMPERATIVE.					
Give, ...	dé, ...	dé, ...			dè, / mô dê=do not give.
Let him give, ...	ros dév, ... and so forth in that person, ...	vide conjugation of "arè," ...			
Let us give, ...	bés dôn, ...				
Give ye m., ...	tzos deá, ...				déo ?
f., ...	tzas „ ...				
Let them give, ...	ris dên &c., &c.,				
I will give, ...	like the present,	like the present,...	like the present, ..		like the present.
I may have given,	mas dé bom, ...	muso dé bom, ...			
I will be able to give,	mas dôki bom, ...	muso déono bom,			a bhàm dêk &c., &c.
I am about to give, (or I have given, ?)	mas demusus, ...	mus démalus, ...			a dèm dáy &c., &c.
I had given, ...	mas dégasus,* ...	mus dálus,* ...			a pajómis dây &c., &c.
TO COME, ...	ôki, ...	ôno, ...	gîko, ...	dohman, (?) ...	ìk.
Come thou, ...	é, ...	é, ...	gé, ...	djù, ...	ì.
Coming, ...	† éta, ...	...	girú, ...		
Come, ...	é, ...	é, ...			

*Compare this and preceding tenses with "arégasus" "arémusus" &c., &c.

† Another form "eta" seems to mean "you have to come."

* Compare this and preceding tenses with "arálus" "arémalus" &c., &c.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
I COME &c., &c.,...	má wám, ...	mu èm, ...	awwa gom, ...	jì (?) ja dáyem,...	a im.
	tu é, ...	tu é, ...	gos, ...		tu ì.
	ro éy, ...	jó éy, ...	goi, ...		asse íu,
	nu „ ...	nú, ...			
	re „ ...	je, „ ...			
	ne „ ...	ni „ ...			
	bé wáun, ...	bí ôn, ...	gosi, ...		abi ik.
	tzó wát, ...	tzò yât, ...	gomi, ...		tu tshikk éu.
	tzá „ ...	tzá, „ ...			
	rí wán, ...	jé wázên, ...	goni, ...		eledrus in.
	ni „ ...	ni ên (?)			
	rá „ ...	já ên, ...			
	ná, „ ...	niyè ên, ...			
I am coming, ...	wamus, ...	wázamus, ...			
I CAME &c., &c.,...	ma áus, ...	mu alus, ...	awwa hestam, ...	Je ? dayem. ...	a á.
	ma ais, ...	„ ali „ ...			
	tu álo, ...	tu álò, ...	hesta, ...		tú i. [á ?.]
	tu ále, ...	„ alè, ...			
	ro álo, ...	jó álò, ...	hestai, ...		asse áu.
	nú áo!! ...	nú „ ...			
	ré áli, ...	jé álì, ...			
	né áli, ...	ní „ ...			
	bé áas, ...	bé álès m., ...	hestam, ...		abi ômi.
		be álòs f., ...			
	tzô álet, ...	tzo álet, ...	hestani, ...		tu tshikk âli.
	tzá álet, ...	tza álét, ...			
	rí ále, ...	jé álè, ...	hestani, ...		eledrús [drùs?] ôn.
	ni áo !!! ...	ni álè, ...			
	rá ále, ...	já álè, ...			
	ná ále, ...	nyà álè, ...			
I am about to come. [or "I have come?"]	má émusus, ...	mu emalus ...			a im dáy =I was coming &c., &c.
„ „ f„	má émisis, ...	„ émalis, ...			
Thou „ m„	tu éeso, ...	tu éelo, ...			

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghite.	*Astori.*			
Thou (f) art about to come, ...	tu éese, ...	tu éeli, ...			
He [far] „ ...	ró éesu, ...	jó éëlo, ...			
He [near] „ ...	nú éyesu, ...	nu „ „ ...			
She [far] „ ...	ré eësi, ...	já ènali, ...			
She [near] „ ...	né „ „ ...	ni éeli, ...			
We m. f. „ ...	bé ónasis, ...	be ónalis, ...			
You, m. „ ...	tzo éëset, ...	tzo yáalet, ...			
You f. „ ...	tzá éeset, ...	tzá yáalet. ...			
They [far] m., ...	ri éneselè, ...	jé énale, ...			
They [near] m „...	ni énese, ...	ní énale, ...			
They [far] f „ ...	rá énisi, ...	já énalyè, ...			
They [near] f. „ ...	ná énisi, ...	nyaé enalyè, ...			
I had come, &. &.,	má álusus, * ...	* mu álalus, ...	...	...	a á day.
I WILL COME ...	Like the present,	...	The same as the Present,	ji ghadayah, ...	Like the present [I will be able to come=a bhàm ik] ì=come; mô è=do not come.
COME, ...	é ...	é ...			
Let him come,...	ôta, ...	ôta, ...			
„ her „	ôta, ...	ôtan, ...			
Let us come, ...	bé wâun, ...	ôn, ...			
Come ye m., ...	tzo wá, ...	yá, ...			
„ „ f., ...	tza „ ...	yá, ...			
Let them come,...	ri wan, ...	ôtan, ...			
„ ...	ni „ ...	„ ...			
„ ...	rá „ ...	„ ...			
„ ...	ná „ ...	„ ...			

"Along" in Cunningham is "alon" "he has come."

*The conjugation, is exactly like that of "arègasus," Gh. and "aráalus', "Ast." Only take care that in Ghilghiti the "u" of "lu" be preserved wherever the other preserves the "a" of "ga"—and that the Astori 1st person plural is "bé álalès."

DARDU LANGUAGES.—*(Continued)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
TO SEE, ...	tshakôki, ...	tshakeóno, ...	poshîko, ...		djagáik.
See thou, ...	tshaké, ...	...	poshé, ...	barén, ...	djagái.
Seeing, ...	tshakéta (?) ...	...	poshinú, ...		
Seen, ...	tshaké, ...	...	...		
I SEE, ...	mas tshakyèm,*...	muso tshakèm,...	† awwa pashîm,		a djagèm, ...
Thou, ..	[goes exactly like	goes exactly like,	tu pashé, ...		tu djagái, ...
He, &c., &c., ...	" mas dem,"] ...	" muso dem," ...	hes pashîr, ...		asse djagái (or djagaldáy?)
We, ...			ispa pashîsi, ...		abi djagèk, ...
You, ...			bisa pashîmi,		tu tshikk djagài,
They, ...			het pashîni ...		eledrùs djagàn,
I am about to see,	mas tshakemusus,	mus tshakémalos,	...		
The meaning of "about" with reference to the Shiná tense is like the French "tantôt" for both past and present.			This I take to be a regular verb of the conjugation in "îko."		
I had seen, ...	mas tshakegasus,	mus tshakalus,			
I saw, ...	mas tshakégas,	mus tshakás, ...	pashistam, ...		a djagès.
Thou,	(like "arégâs,")	(like "aras")	pashista, ...		tu djagai.
He	&c., &c., ...	&c., &c., ...	pashistai, ...		asse djagalday.
We, ...			pashistam, ...		abi djagémi.
You, ...			pashistami, ...		tu tshikk djageli (tuesta djagai.)
They, ...			pashistani, ...		eledrùs djagàn.
			There is also another tense formed of the preterite of one of the irregular verbs from which the tense "I was" of the verb "to be" is conjugated, viz., awwa posherú oshóstam=lit. "I seeing was" ... This, of course, should be an Imperfect but I thought I made out that it was also used as a *Pluperfect.* I believe there is also another tense of which I may have lost the Memo.		

* Proper Present I do see = mas tshakemus Gh. and Ast. mus tshakemus.

† I believe it is also "poshim" "poshino" "poshima."

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA. *Gilghíti.*	SHINA. *Astori.*	ARNYIÁ.	KHAJUNA.	KALASHA.
SEE, ..	tshake, ..	tshake, ...			djagai.
Let him see, ..	ros tshakéy, ...	jósse tshakéy, ...			
„ „ [near] .	nus „ ...	nusse „ ...			
„ her [far] ...	res „ ...	jesse „ ...			
„ „ [near]	nes „ ...	nisse „ ...			
Let us see m. f. ...	bes tshakéyes, ...	bése tshakôn, ...			
See you, ...	tzó tshakyá, ...	tzós tshakyá ...			
„ „ f. ...	tzás „ ...	tzás tshakyé, ...			
Let them see &c. &c. ...	ris tshakén, &c....	jesse tshakân, ...			
TO DRINK, ...	piôki, ...	piôno, ...	pîko, ...	...	pîk.
Drink thou, ...	pí, ...	...	pî, ...	miné, ...	pì.
Drinking, ...	pita, ...	piyás, ...	pirù, ...		
Drunk, ...	pi, ...	pi and piyás, ...	...		
I DRINK, ...	mas pîm, ...	músó pim, ...	pìm, ...	...	pìm.
Thou „ ...	tus pié, ...	tuso píe, ...	píè, ...	...	pì.
He [far] ...	ros píe, ...	...	piìr, ...	...	pìu.
He [near] ...	nus pie, ...	...	...		
She (far) ...	res pie, ...	...	...		
She [near] ...	nes pie, ...	...	...		
We. m. f. ...	bes piôn, ...	besse píon, ...	pîsi, ...	...	pìk.
You m. ...	tzos piet, ...	tzosse píat, ...	pîmi, ...	...	pìi.
You f. ...	tzàs pièt, ...	...	...		
They (far) m. ...	ris pièn, ...	&c., &c., ...	pîni, ...		pin,
They (near) m....	nis pien,				
They (far) f. ...	ràs pien,	...	...		
They (near) f. ...	nas pien,				
I am drinking &c.	maspimus, &c. &c.	*muso pimus &. &.			
I DRANK m. ...	mas pígas, ...	múso piyás, ...	pîistam, ...	awis,	
„ ... f. ...	...	muso piyes f ...			

*muso pimus ; m. muso pimis, f.
tuso piano ; m. tuso pieni, f.
josse pianu ; m. nusse pienu, f.
jesse pieni ; m. nisse pieni, f.
besse pione s ;
tzosse piatant ; m. tzásse piatént, f.
jesse piená m. nisse piená, f.
jáess piená ; m. nyeése piené. f.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
Thou drinkest, ...	*vide* "digas" ...	tuso píya, ...	piísta, ...		áwi.
„ f., ...		tusse píye, ...			
He [far.] ...		josse píyon, ...	piístai, ...		áwis.
He [near,] ...		neesse piyón, &c.			
We „ „ m., f.,			piístam, ...		áwimi.
You „ „ „ „		like "dâs, ...	piístami, ...		awi.
They „ „ „ „			piístáni, ...		aun.
I had drunk, ...	mas pígasus, ...	múso piyalus, ...	pirù oshostam (or pirù assistam (?)		
I am about to drink, ...	mas pimusus, ...	mus pímalus, ...			
I will drink presently, ...	más píim, ...		Future like the present, ...		
DRINK, ...	pí, ...				pì.
Do not drink, ...	né pí, ...				mô pì.
IN ORDER TO DRINK, ...	piôki kâre, ...	piyôno kâre, ...			
TO SPEAK, ...	rayôki, ..	ràjóno, ..	rêko (râko (?)		môn dêk.
Speak thou, ...	rá, ...	rás, ...	rá, ...	sênn, ...	môn dé.
Speaking, ...	reyte, ...	razí, ...	rarù, ...		
Spoken, ...	rey, ...				
I SPEAK, c&., c&.,	más rámus, ...	mùso rázumus, ...	awwa rem, ...		a môn dem &c., &c., [is conjugated like "a dem"]
	tus ráno, ..	„ ono ...			
	tus ráni, ...	„ ane, ...	rá, ...		
	ros ránu, ...	„ òn, ...			
	nus, „ ...	nusse „ on, ...	rah, ...		
	res ráni, ...	„ eyn, ...			
	nes „ ...	„ ...	rêsi, ...		
	bes râun, ...	bes rázon, ...			
	tzos ráat, ...	rázat. ...	rêmi, ...		
	tzás „ ...	„ ...			
	ris ráan. ... &c., &c., ...	ràzan, ...	rêni, ...		
I SPOKE &C., &C.,	mas régas, ...	mus rajás ...	awwa orestam,		
	tus régas, ...	tus rajá, ...	oresta,		
	ros régu, ...	jos rajáu, ...	orestai,		

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astri.*			
We spoke, ..	bes réges, ...	bes rajés. ...	orestam,	...	*Vide* " dêk.
You „	tzos reget, ...	tzos rajét, ...	orestami		
They „ ...	ris réye, ...	jis rajé, ...	orestani,		
" I speak " or " will speak, " &c. &c.,	mas ráam, ...	mus rázum	[This may also be " rostam" ?]		
	tus rá, ...	tus ras,			
	ros ráe, ..	jus ráze,			
	bes ráun, ...	bés rázun,			
	tzós ráet, ...	tzos ráza,			
	ris raán, ...	jis razin, ...			
I am able to speak,	mas rayôki bom,	rajóno bom, ...			
I am about to speak, ...	mas rámusus, ...	mus rázamalìs,...			
I had spoken, ...	mas régasus, ...	mus rajálus, ...			
Speak thou, ...	rá, ...	ras, ...			
„ ye, ...	raá, ...	ráza, ...			
Do not speak, ...	né ra. ...	ne razá, ...			
TO GO. ...	bojôki, ...	bojôno ...	bìko, ...	...	parík.
Go thou, ...	bó, ...	...	boghé [?] ...	nì ; nih [?]. ...	pári.
Going ...	gyéte, ...	...	birú, ...	niman (?), ...	
Gone, ...	gyé, ...	gyáo ?=he went	...	niman (?). ...	
I go ...	ma bójumus, ...	...	bìm, ...	ji nitsham, ...	
I GO AND I WILL GO,	ma bójum, ...	mu bójum ...	...	...	a parìm.
	tu bóje, ...	tu bóje, ...	...	...	tu pári.
	tu bójeni, ...	tu bóje, ...			
	ro bójey, ...	jo „ ...	...	...	asse páreu
	be bójon, ...	be bôn, ...	...	...	abì parìk.
	tzo bójet, ...	tzo bojet, ...	...	...	tuaste pári.
	ri bójen, ...	je bójin, ...	...	...	eledrùs paròn.
	&c. &c., ...	&c. &c.,	[I believe " biko" is conjugated like, " piko" to drink.]		
I WENT, m. ...	má gâs, ...	mu gâs, ...	awwà bistam, ...	awiníyam, ...	a pará.
„ f. ...	mâ gées, ...	„ gëes, ...			
Thuo m. ...	tu gá, ...	tu gá, ...	bista, ...	...	tu paŕá.
„ f. ...	tu géese, ...	tu gée, ...			
He [far] ...	ró góu, ...	jo gáu, ...	bistai, ...	...	asse paràu [also "se paràu"

DARDU LANGUAGES.— (*Continued.*)

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
He (near) went, ...	nu góu, ...	nu „ ...			
She (far,) „ ...	re géy, ...	je géy, ...			
She (near,) „ ...	ne „ ...	ni „ ...			
We m. f., „ ...	be geés, ...	be gées' ...	bistam, ...		abi parómi.
You m., „ ...	tzo géet, ...	tzo gëet, ...	bistami, ...		tuaste paràli.
You f., „ ...	tzá géet, ...	tza „ ...			
They (far) m., ...	ri gê, ...	je geê, ...	bistani, ...		eledrùs paròn.
They (near) m., ...	ni „ ...	ni „ ...			
They (far) f., ...	ra gèjj, ...	„ „			
They (near) f., ...	na gejj, ...				
I will go ...	ma bójùm [as above,]	mu bojum [as above,]	like the present,	* je kat, (?) ...	
I had gone, ...	ma gásus, ...	ma gálus, ...			
I was going, ...	ma bójumusus,	mu bójemalùs,...			
I may have gone,	ma gyé bom, ...	mu gyè bom, ...			
I will be able to go,	ma bojôki bom,...	mu bojóno bom,	* boghé, ...		
Go, ...	Bó, ...	Bó, ...			
Let { him go,... her, ...	Bojéy, ...	Bóje, ...			
Let us go, ...	be bôn, ...	be bôn, ...			
Go ye m., ...	bója, ...	boja, ...			
f., „ „ ...	bójëe, ...	bójee, ...			
Let them go, ...	rí bojén,...	je bojen, ...			
TO SIT. ...	beyôki, ...	beyôno, ...	nishíko, ...	hurúshan. ...	nisìk.
Sit thon, ...	béy, ...	béy, ...	nishé, ...	hurút, ...	nisì.
Sitting, ...	{ béy ta, ...		† nishirú, ...		
Seated, ...	{ bey, ...				
I sit, ...	má béyumus, ...	mu béymus, ...	awwá nishìm, ...		a nisìm
„ sat, ...	má béy thòs, ...	mù brythòs, ...	nishistam, ...		a nisà.
I will sit, ...	má béyum, ...	mú béyím, ...	awwar nishim,...		&c. &c.
I had sat ...	má beythosus,...	mù beythalos,...			
I was sitting, ...	ma beyumusus,...	mú béymalus, ...			
I may have sat,...	ma béy bom, ...	mu béy bom, ...			

* "I" seems to be sometimes "ji, ja and jé."

This, too, I believe is conjugated like píko.

* Boghé may be a composite word.

† I believe this is used both for the "Present" and the "Past" Participles.

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA. *Ghilghiti.*	SHINA. *Astori.*	ARNYIA.	KHAJUNA.	KALASHA.
I will be able to sit,	ma beyóki bom,	mu beyóno bom,			{ krón kárik.
TO HEAR, ...	parujóki, ...	parujóno, ...	Kara déko = to give one's ears.		{ lit,=to do ears.
Hear thou, ...	parùtsh, ...	parùsh, ...	I could not make out what my informant said for Imperative : hear! he said: hush kuré—know ! takàr—listen ! for "I hear" kara drem; hush komân ; and at last Pr : ma kâru pràim Past : „ „ praistam.	dukhóye, ...	Krón Kári.
Hearing, ...	{ parujéta, ...	...			[do not hear = krón mô kári.].
Heard, ...	{ parujé, ...	parují (?,) ...			
I hear, ...	ma parújumus,...	ma parújumus,...			* a sangáam or krón kárem.
I heard, ...	*má parûdus, ...	*mu parûdos, ...			† a sangáyes.
I will hear, ...	†má parújum, ...	mu parújum, ...			
I had heard, ...	ma parudusus,...	ma parudalos, ...			
I was hearing, ...	mu parujamusus,	mu parújumalús,			I hear = a kron kárem, tu „ káre, re „ karen, abi „ karek, tuaste „ kára, eledrùs „ káren, Or = sangáam, sangáas, sangáu, sangáa, sangà, sangáan, † I heard = a sangáyes, tu sangayes, se sangáu, abi sangaimi tuaste sangâili, eledrus sangaini,
I may have heard,	ma parúji bom,...	mu parují bom,...			
I'll be able to hear,	ma parujôki bom,	mu parujóno bom.			
	*ma parudus, ...	*mu parúdos ...			
	tu parúde, ...	tu parúdo, ...			
	ro parúdo, ...	ro parúdo, ...			
	be parúdes, ...	be parúdes, ...			
	tzo parudet, ..	tzó parudet, ...			
	ri parúde, ...	je parudé, ...			
	† Inflections. S. Um. e. o. Pl. on, et. en.				
To STAND ...	hun bôki, ...	hùn beôno, ...	rupîko, ...		tshishtik.
Stand thou, ...	hùn bo, ...	...	rupé, ...		tshíshti.
Standing, ...	hun béyte, ...	hun béyte,, ...	rupirú, ...		
Stood, ...	hún be, ...				
I stand, ...	ma hun bomus,...	mu ...	rupim, ...		a tshishtim.*
I stood, ...	ma „ bigas,...	my hun bilos, ...	ruplstam, ...		a atshishtis.†
I will stand, ...	ma „ bom, ...	mu hun bom, ...			
	&c, &c., ...	&c., &c,, ...			
					* Like "onim" except 2nd p. Pl. which is "tshishti." † Like "onis" except 3rd p. S. "atshishto;" 2nd p. Pl. atshishti;" and 3rd person Plural "atshishtani."
TO EAT.	khôki, ...	khôno, ...	zebîko, ...		jûk.
Eat thou. ...	khá, ...	kha, ...	zebé, ...		jù.
Eating, ...	khé, ...	khéte, ...	zibirú, ...		
Eaten, ...	„ ...	„ ...	zidù, ? ...		
I eat, ...	más khámus, ...	mus khómus, ...	awwa zibòm, ...		a jum.

DARDU LANGUAGES.—*(Continued.)*

ENGLISH.	SHINA.		ARNYIA.	KHAJUNÀ.	KALASHA.
	Ghilghiti.	*Astori.*			
I ate, ...	mas khigás, ...	muso kyáas, ...	*awwa oyóstam,		a áshis.
I will eat, ...	mas kham, ...	muso khom, ...			(The verb "juk" is conjugated elsewhere,")
IMPERATIVES OMITTED BY PRINTER IN PAGE 16.					
Dance thou, ...	nathé dé, ...	nót ...	phoné,] ...		nat kári,
Lock ...	tshéy=[key] dé	kulub dé, ...	dang kuré, ...	ephùss,	{ durr kári. { naì kári
Bind, ...	gané, ...	...	boté, ...		bhóni.
Unlock, ...	thuré, ...	...	bitsháre, ...	phatéti,	naí umrái (ukashi=unfasten.)
Sing, ...	gai dé, ...	...	basháo ; bashàr,	ghárr,	gron dé.
Bring, ...	aré, ...	...	angé, ...	dítzu,	ôni.
Give, ...	dé. ...	...	dét, ...	yù,	dé.
Take away, ...	hárr, ...	...	alúss, ...	níya ní,	hári.
Lift, ...	hún thé, ...	...	atsh [ash] kuré,	dàrr nyànn, ...	uprái.
Write, ...	likhyár, ...	...	{ nuwásha, { numáshe (?)	giìr : giòr, girr, minn,	niwéje.
Read, ...	ra (sabag) ...	...	rá, ...		món de.
Speak, ...	ra, ...	...	rá, ...	senn,	
DECLENSIONS.					
A KING, ...	rá, ...	rash, ...	mitèr, ...	thàm, ...	shá.
With a King, ...	rá sáti, ...	rajá sati, ...		thàm kath, ...	sha-som.
Of „ ...	ráe, ...	rajó, ...	mitáru, ...	thamiy, ...	sháas.
To „ ...	rát, ...	rajáte, ...	mitaróte, ...	thamèr,	shaas.
A King, ...	ra, ...	rash, ...	mitaru, ...	thamèr (?)	shá.
From a King, ...	radjò, ...	rajanyò, ...	mitaròsar ...	thamtzum, ...	sháas-pi,
In a King, ...	rá madjá, ...	raja madjá, ...	mitar tân, ...		
KINGS, ...	rajìh, ...	rajih, ...	miteránu; ...	* thamó, ...	Like the Singular.
With Kings, ...	„ sati, ...	„ sati, ...	miteranân somêga,	thamó kath, ...	
Of, „ ...	rajó, ...	„ ...	miterânann, ...	thamó, ...	
To „ ...	rajót, ...	rajót, ...	miteranante, ...	thanòr, ...	
From „ ...	rajò djò, ...	rajò nyò, ...	miteranansar, ...	tharnò tzum, ...	
Kings, ...	rajéh, ...	rajéh, ...	miteranân, ...	Thamò, ...	

Rake=is the name for the palace of a Rajah.

* "Oyostam" is exceedingly irregular and most verbs whose Present is in "òmi" seen to be equally irregular.

*My Ms. has here "Plural as above or by affixing "oyon."

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA.		ARNYIA.	KHAJUNA.	KALASHA.
	Ghiljhiti.	*Astori.*			
A HAND, ...	hat, ...	...	host, ...	iring, ...	hàst; bazà.
With a „ ...	hate sáte, ..	...	hosto somêga, ...	...	hast grí.
Of a „ ...	hatéy, ...	...	hostó, ...	...	hàstani.
To a „ „ ...	hatete, ...	hate ...	hosté or hostá,...	...	hastonà mûtsha.
A hand, ...	hat, ...	...	hostó, ...	...	bazà.
From a hand, ...	hatedjò, ...	hatenyó, ...	hostàr, ...	...	[In a hand=bazonà.]
HANDS, ...	hati, ...	háti, ...	...	uring, ...	like the singular.
With, „ ...	hatò sati, ...	háto sat, ...			
Of „ ...	ható, ...	háto, ...			
To „ ...	hatote, ...	hatóyo, ...			
Hands, ...	hati, ...	...			
From Hands, ...	hatojo, ...	hatonyó, ...			
GOLD, ...	sònn, ...	sôn, ...	sorum, ...	ghanish,	súnra,
With gold, ...	„ e sáti, ...	soná sáti, ...			sunra som.
Of „ ...	sonéy, ...	sonéy, ...	sormo,		[By gold=sunra grì.]
To „ ...	sonéte, ...	sonéte, ...	sormote, ...		
Gold, ...	sonn, ...	sôn, ...	sormo, ...		
From gold, ...	sonnedjó, ...	sonenyó, ...	sormosàr, ...		
PRINCE, ...	gushpûr, ...	ranaá,			shâas putr.
Princess ...	gass, ...	begum ...			shàas tshû.
Queen ...	soni ...	roni			shàas djàs.
A MAN, ...	manújjo, ...	manujjo, ...		hirr, ...	mótsh.
With a „ ...	„ ésáti, ...	„ esati ...			motshe somma.
Of a „ ...	„ jey, ...	„ jey, ...			motshes.
To a „ ...	„ jet, ...	„ jet, ...			motshes.
A Man, „ ...	manújjo, ...	manújjo, ...			motsh.
From a „ ...	edjó, ...	enyò, ...			motshes-pi.
MEN, „ ...	manújje, ...	manújje, ...		hirró,	[In man=motshes udriman.]
With, „ ...	„ ósati, ...	o-sati, ...			
Of, „ ...	manújjoo, ...	manùjjoo, ...			The plural is uninflected.
To, „ ...	manújjote, ...	manújjot, ...			
From, „ ...	manùjjodjó, ...	man újjonyó, ...			

DARDU LANGUAGES.—(*Continued.*)

ENGLISH.	SHINA.		ARNIYA.	KHAJUNA.	KALASHA.
	Ghilghiti.	*Astori.*			
A WOMAN ...	tshéy, ...	tshéy, ...		gushingatz, ...	strija.
With „ ...	„ é sati, ...	isati, ...			strija somm.
Of „ ...	tshéey, ...	tshéyo, ...			strijáas.
To „ ...	tshéete, ...	tshéyte, ...			strijáas.
Woman, ...	tshéy, ...	tshéy, ...			strija.
From „ ...	„ djó, ...	„ nyò, ...			
WOMEN, ...	tshéye, ...	tshée, ...		{ gushingatz or oyôn gushingatz.	Plural is uninflected.
With „ ...	„ osati, ...	„ osati, ...			
Of „ ...	tshéyeo, ...	tsheyó, ...			
To „ ...	tshéyote, ...	tshéyote, ...			
Women, ...	tsheyeo, ...	tshée, ...			
From „ ...	tshéyodjò, ...	tsheyonyò, ...			
A SON, ...	putsh ...	putsh, ...			putr.
With a son, ...	„ esati, ...	esat, ...			putr somm.
Of a son, ...	putshèy, ...	putshey, ...			pútras. *
To a son, ...	putshêt, ...	putshat, ...			
SONS, ...	Dári, ...	pê, ...			
Of sons, ...	dareo, ...	po, ...			
To sons, ...	darêot, ...	póte, ...			
BOY, ...	bál ...	bál, ...			tzàtak sudá.
OF A BOY, ...	bàle, ...	bàlà ...			—— sudáas.
Boys, ...	balì, ...	bâl, ...			
Of boys ...	bálò, ...	bâlo, ...			
DAUGHTER, ...	dì, ...	dìh, ...			tshú.
Of, „ ...	„ jey, ...	„ jey, ...			tshúlos, tshúas.
To, „ ...	„ jéte, ...	„ jete, ...			tshúas.
Daughters, ...	dijáre, ...	dijáre, ...			
Of „ ...	oo ...	„ oo, ...			
STONE, ...	bátt, ...	bàtt, ...			Bàtt.
Of, ...	„ éy, ...	„ ó, ...			Bàttan. or Bàtt gri.
	„ et, ...	„ àte. ...			[pûsh=flower (?)
Stones ...	battí, ...	battí, ...			pushíkani= flowery as shulàani=wooden from shûla=wood. However "ug" water has a genitive ugàni.]
Of stones, ...	batto. ...	battó ...			
FLOWER, ...	phunèrr, ...	pûsho, ...			
Of a „ ...	phunerey ...	„ „ ey, ..			
Flowers, ...	phunèr, ...	pûshi, ...			
Of „ ...	„ „ oo, ...	„ „ o ...			

* The son of the father= pútras dadas.
The father of the son= dadas pútras. Notice that bothnouns are in the oblique case.

APPENDIX

TO

PART I.

DIALOGUES &c., IN KALASHA, ARNYIA AND KHAJUNA,

ILLUSTRATIVE OF FORMS

IN THE

"COMPARATIVE GRAMMAR OF THE DARDU LANGUAGES."

The following Appendices are added to Part I. in order to explain certain portions of the Arnyiá, Khajuná and Kalásha Vocabularies. This is not done with the Shiná dialects, as these are treated at considerable length throughout the whole of Volume I.

APPENDIX TO KALASHA.

DIALOGUES.

English.		Kalasha.
I want to learn your language,	...	*táy mondr a gátim dáy.* Thy speech I to learn have.
If you are ill I will give you medicine,	...	*tu zabún* ti asas táy wezì *hárem.* thou ill if (?) art thee cure (?) I will do.
Get all the things ready,	...	*Tshikk mâl eg awata kroái.* all property one place get.
Are you ready to go?		*Tú parìss, ä né?* thou will go? or not?
Put your clothes on,		*Tshéu sambíes.* Clothes put on.
I want to learn Kalásha,		*Máy Kalásha-mondr djanáy gnattuaey.* To me Kalasha speech. (?) to learn (teach?) is necessary (?).
You are my friend,		*Tú máy dári.* Thou my friend.
Wherever you meet an enemy kill him,		*Dushmàn kawágalle páshìk, hróy.* Enemy wherever meet kill.

English.		Kalasha.
It is not proper to say such words,	...	*Shála mondr né dêk osha.* Bad words not to give proper.
You ought to go to-day,	...	*Tay ònd̀ja parik, prùsht.* To thee today to go, [is] good.
Get the gun ready,	...	*Tupèk udjái.* Gun prepare.
Sing, dance,	...	*Qrôn dyè, nât kâre.* Song give, dance make.
What is your name?	...	*táy nómm kîa* ? thy name what (?)
Whence do you come?	...	tú kawelo à ?
When do go ?	...	tú kawèy parizdéy.
Why did you come?	...	tú kóne à ?
What do you want ?	...	tú kîa gates ?
I am very hungry,	...	a bò anóra.
Are you thirsty ?	...	tú dáhán háwe.
Prepare food,	...	áu kári.
Is your home near ?	...	téy dêsh tádaka shîu ?
Is the road far ?	...	pònn déshu ?
Yes, it is far,	...	Háu, déshe shîu.
No, it is near,	...	nè, tádaka.
Bring me to eat and drink,	...	máy hátia óni, jùm.
Bring water,	...	úg óni.
Sit here,	...	ayá nisì.
Light the wood,	...	shulà badzái.
Light the candle (?)	...	lùtsh upuwáy.
Blow out „ „	...	„ „ phaláy.
Stand there,	...	alaî-kézi tshishti.
Come quickly,	...	Kashàp í.
Go slowly,	...	briàsh pári,
Put the saddle on the horse	...	*hàshis hunn* dè. to the horse saddle give
Tie the cow to the tree	...	*gá múto sòmm bòni.* cow tree with bind.
How many sheep and goats have you ?	...	tay kimòn ásan amréa páy ?
I want nothing,	...	híshki ne gátem.
Is he your brother, ?	...	assá táy báy è ?
This load is not heavy ; lift it,	...	assa phàr ugúrako nè ; upraí.
Take care,	...	ánde alái djagái

English.		Kalasha.
Is the road good or bad ?	...	pònn prúshte ; khàtsha ?
Is the mountain high ?	...	sònn hûtala ä past ?
Is there a bridge over the river ?	...	gau súe shíu ä nè. ?
Bring ropes quickly,	...	radjùk kashàp óni.
Bring Butter, Milk, Cheese,	...	pratshóno, tshìr, pìnda.
Curds, meat, wine,	...	niú, móss, dá.
Grass, flour, fire,	...	káss, átt, angár.
Fruit,	...	mewá.
Smoke tobacco.	...	tamakù kashái.
Is there much sport about here ?	...	aya dyag*auna* mnrù bó asan ?
If you will do great service, I will give you many presents,	...	may hátia prùsh kròmm.kari, tày saripá dèm.
I am very hot,	...	may bó húllik karu day.
I am very cold ; put clothes over me,	...	may tramóna karu day ; tshéo dé.
Are you well ?	...	prushte ásia ?
It will rain to-day ?	...	óndje báshik diyálî.
It is very dark, where am I to go ?	...	bó tramashùng háo ; kenti parìm.
Call the dog,	...	sheura, [shónra] khundiyái.
Call the Servant,	...	shâderr tshéyn.
May God keep you well,	...	khuda tai prusht k*áreu*.
Good bye,	...	ishpáte.
[Kalásha salutation,]	...	shpáti.
[* Báshgeli salutation,]	...	streká ésha.
* The Bashgelis are another and, perhaps the principal, Tribe of the Siah Posh Kaffirs,	...	

Go quickly,	...	adihai pári.
Tell the truth,	...	udjek mondr dé.
Give me water that I may drink,	...	ug dé, pim.
Come inside,	...	udrîman ì.
Go outside,	...	binàk pári.
Come here,	..	ayà ì.
Where did you go ?	...	kawái paráo. ?
Come now,	...	shóndje ì.
This time, (day ;)	...	shondje ádoo.
When did you buy it ?	...	kái ómi.
Who are you, ?	...	kûro tû. ?
Which [is it ?]	...	îe kura. ?

English.		Karrasha.
Have you eaten bread ?	...	awù áshis. ?
Eat bread,	...	awù jù.
I am ill to-day,	...	á óndja bey derkár.
My name is Malik,	...	mái nom Malik.
Give it to me,	...	mótshes dé.
Sit near me,	...	mái tada nisi.
Take it from me,	...	mai pì gréas.
Kill me,	...	mai hróy.
Where is your country ?	...	mîmi dêsh kawáshen.
Shut the door,	...	duòr kari.
To run in the heat is bad,	...	húluk udhéh purì [?] na.
The son of the father,	...	pútras dadas.
The father of the son,	...	dadas pútras.
Throw [with] the stone,	...	bàtt grì thè.
Wooden ; of wood,	...	shula grì ; shulaanì.
Made of wood,	...	kaíshiu.
The smell of the water is bad=watery smell is bad,	...	ugani bó gònd.

ADD TO CONJUGATIONS OF TSHITSHIK AND JUK.

To stand	=tshishtik,	To eat	=juk
Stand thou	=tshìshtï.	Eat	=ju
I stand	=a tshishtim,	I Eat	=a jum,
Thou „	=tu tshishti,	Thou „	=tu jus,
He „	=se tshishteu,	He „	=se jui,
We „	=abi tshishtik,	We „	=abi juk,
You „	=tuaste tshishti, [tshishta ?]	You „	=tuaste júa,
They „	=eledrus tshishten,	They „	=eledrús jún,
I stood	=a atshishtis,	I ate	=ashis,
Thou „	=tu atshishti,	Thou „	=tu ashi,
He „	=se atshishteu,	He „	=se ashu,
We „	=abi atshishtimi,	We „	=abi ashimi,
You „	=tuaste atshishti, [atshishtili ?]	You „	=tus tshikk ashili,
They „	eledrûs atshishtani,	They „	=eledrus ashin,

Kalasha proper names.

Names of men.	Names of Women.
Malik	Danúli.
Babhàng,	Ramagúlli.
Kamàli,	Máikétshi.
Shatóng,	Tramkéti.
Batshù,	Tehitrétshi.
Sharíki,	Masár.
Tamashawèk	Latshái.
Zinatshà,	Darimíki
Sumál,	Nangì.
Bèkk,	Misêli.
Gashará,	Gulifa
Kelli,	Namakinn.
Mírak,	Wássi.'
Tàsh,	Porîshi.
Tumr,	Nûr bigím.
Djoán Sha,	Sonêtshi.
Unán Békk,	Kambruetshi.
Tòrr,	Darbolí.
Mára,	Soneki
Alyáss,	Waz bray.
Djanekwár,	Maûki.
Mirza Bèkk,	Durdaná.
Dadúk=uncle,	Badaràk. } names of cele-
	Yamni. } brated beauties.
	Donashîri. }
	Gumlí Masturá.
	Badulkéi.

Names of Castes.

Torikdári, }	2 high castes.
Butidári, }	
Shalekdári, }	lower castes ;
Bumburnaù, }	the last *seems*
Rajawári, }	a high caste.

Names of villages.

Mumurèt, }	Villages whose
Rongmú, }	inhabitants are
Biriú, }	allowed to inter-
	marry,

WORDS OMITTED IN THE COMPARATIVE VOCABULARY.

Light,	lùss. [also pralik aud lutsh.] *Vide Part I.*
Darkness	tramashùng.
Evening,	trómush.
Cock,	kakanwàk,
To-day,	óndja.
Yesterday,	doshtshópa.
To-morrow,	ghêri.
Day,	báss.
Year,	káu.

ADJECTIVES.

Great,	...	drîga.
Small,	...	tshútek.
Much,	...	bó.
Little,	...	títshek.
Beautiful,*	...	shishóyek.
Ugly,	...	nazgústi.
Clean,	...	pagizá.
Dirty,	...	nazî.
Deep,	...	gùtt.
Rich,	...	daulanmán.
Poor,	...	ghariblóy.
Miserly,	...	káske né dalé=he gives to no one.
Liberal,	...	tshîkin.
Quick,†	...	kashàp ; kashàp í=come quickly.†
Slow,	...	briásh.
How many ?	...	komón (?)

IMPERATIVES.

Hear.	...	krònn kares=give your ear.
Be silent,	...	hùk mù káre,=make no noise.
Look,	...	djagái.
Ask,	...	putshná.
Give,	...	dé.
Run,	...	kashàp ; kashàp pári = go quickly.
Speak,	...	mónnde (mònn dé ?)
Do,	...	káre; krorùm (business) káre.
Sleep,	...	prasúy.
Get up,	...	ushti ‡
Light,	...	uprái.
Fall,	...	shurúis.
Bind,	...	bóni.
Shut,	...	kári.
Open,	...	umrái.
Sing,	...	gron dié.
Dance,	...	nàt kari.
Play (the dôl,)	...	wàdj bandjai.

* A very pretty woman=Bó prusht muráyek,

† There is a mistake in the rendering of this word in the Comparative Dictionary.

‡ ushti, lujáu=get up, the daylight has appeared.

KALASHA IMPERATIVES.—*(Continued.)*

			Buy,	...	gréas. Price, qré ? *ek psaye*= one goat; this appears to be the basis [pecunia] for Kalásha reckoning.
Come,	...	ì.	Catch hold,	...	grii, hàsh grii=catch hold of the horse. گهو ڑا پکڑو
Go,	...	pré چلو páre جاو			
Bring,	...	óni,	Sell,	...	brìnn kiràs.
Take away,	...	hári,	Let go,	...	lasái.
Stop,	...	mò páre=do not go.	Tear, break,	...	tshîni.
Sit.	...	nisí.	Sow,	...	si.
Eat,	...	jú.	Throw away,	...	histi.
Drink,	...	pí.	Boil,	...	halái.
Beat,	...	lái.	Roast,	...	sù de.
Kill,	...	hróy.	Do not forget,	...	mò práshmos.
Strike dead,	...	hrói istí مار ڈالو			

ARNYIA DIALGUES, &c., &c.

Awwá bashèr arèstam. I ask something.

I a word ask do (?).

Tu saudá alá ; ésa ? ... Have you bought it?

Thou purchase taken ?

Hása puístai, ... He blew.

He blew.

Shapik koré assûsi, ... We will cook food.

Bread make (?) we will.

Tù hisâb arua ? ... Have you made the account?

Thou account hast made ? ...

He chinístani (?) ... They cut this in pieces.

They cut. ...

tshik komerân obrístani, ... All the women have died.

All women have died.

That woman calls (?) ... hase qumri huy doyan.

Kôrum bó arestam, ... I have done much work.

Work much I have done (?) ... [perhaps it should be "*be korestam*, I did."]

Djúnaba aukh parístai, ... He fell down at once (?) down he fell ("paristai=sleep"?)

Mitèr tröi róyan marístai, ... The king killed three men.

The king three men killed.

Hé qomêri bó asîran, ... That woman laughs much.

Derr bâto, ... (is certainly Shiná) open the door.

awwá bo kái gáni asum.

I much weight lift ?) ... I can lift much weight (?)

Bisá qorân ré asumi ? ... Can you read the Korân ?

You Korân to read (can) ?

Hami bó denyáu, ... He runs much.

He much runs.

Istoro bizémim, ... I have sold the horse.

The horse I sold.

Tu tshalai sué, ... You sew clothes.

Thou clothes sewest.

Phik bóy, ... } Be silent.
Selitor, ... }
Lit bo, ... }

Parístani, ... They sleep.

Hát, ... Take.

Aré, ... Bring.

Hami pashiran alúm, ... They take away (?)

Uk angior, ... Bring water.

Phátt kôman, ... Tear.

Rá, ... Tell, read.

rupé, ... Wake.

rupáo (óreyásur,) ... Awake.

mo kalé, ... Weep.

nimâo, ... Weigh.

niwâshe, ... Write.

húsh koré, ... Understand.

asúss, ... Be.

istor, ... Horse.

gordôk, ... Ass.

deòr, ... Wood.

derr kári (?) [is Kalasha,] ... Shut the door.

N. B. I have published these few sentences in Arnyiá and Kalásha in order to explain some of the orms in the List of Verbs in Part I. I asked questions and these sentences, which contained, as I thought, the grammatical forms which I particularly required, were the answers given me. I had no time to ascertain their correctness. Portions also of the original manuscript have been either lost or been rendered illegible by exposure to rain.

KHAJUNA DIALOGUES.

Who are you ?	...	um amm ba ?
Where did you go ?	...	um am nibam.
What did you do ?	...	um besana thamá ?
Of the two which you want ?	...	khose altatz ami yeyba ?
I want this,	...	dyèk hose sûkyêm.
I want that,	...	dyèk inne sukyèm umme.
Why did you do this ?	...	*khote doró bésene kari étûbe.*
		This affair why did you have.
Did you come on horse or foot ?	...	um hagura dukoma, te ducoma.
How do you say ?	...	um besen saîba ?
If you do this : I will beat you (?)	...	ummo koti duró ; etumáken, baltâyam.
As you will do so will I do,	...	umme éthum êké gyà êkyànu.
From here till the Fort go,	...	kolemoum kane djuk ni !
If you do not do this I will imprison you.	...	umme khote duró ayè, tumake bé gukyèm.
To-day I bring Grapes,	...	khnkto ghain ditzam.
Khulto ditzam ghain,		
Yesterday I brought Pomegranates,	...	sabur bitshil ditzabam.
Sabur ditzabam bitshil.		
To-morrow I will bring apples,	...	djimden balt ditzebam.
djimden ditzebam balt.		
I gave,	...	gyobam ; djoma *(?)*
I was,	...	bayam (?)
I am,	...	dayam (?)
I will be,	...	nitshem (?)
I gave,	...	gya gyoma (?)
I give,	...	gya gyo kyuma (?)
I will give,	...	gya gyukyam (?)
I am ill.	...	gyë ghalîz ammeyaba.
Thou art wise,	...	umm aqlmend ba.
He is stupid,	...	kinne bey-aqlmend bay.
We are sitting,	...	me uyunn* hout ban.
You are hearing	...	ma yunn dema yalumé.
They are bad,	...	kho yunn gunakhesh benn.
		aye=not
		* uyunn=all

VOCABULARY OF THE MOST IMPORTANT SHINA* WORDS

WITH OCCASIONAL NOTES ON THEIR USES, &c., &c.

ENGLISH.	SHINA.	ENGLISH.	SHINA.
WORDS RELATING TO RELIGION AND THE PHENOMENA OF NATURE.		Shadow, ...	tshidjóti, tshòrro.
God, ...	khuda; dabûn.	Day, ...	dês.
Fairy, ...	barái.	Night, ...	ráti.
M. Demon, ...	yátsh.	Midday, ...	dazó; trang dês.
F. „ ...	ruì.	Midnight, ...	trang ráti.
Spirit, ...	djill, rúh.	Heat, ...	tat, tattì.
Soul, ...	djìll.	Cold, ...	shidál, tshawôn.
Satan, ...	sheitán.	Flame, ...	gúy.
Religion, ...	mazháb.	Smoke, ...	dûm.
Angel, ...	malaìk.	Thunder, ...	agái-kut; hangái gùtt.
Man's two guardian angels, ...	piristá.	Lightning, ...	bítshush, [i dêna.]
World, ...	sarpalôk, dunyà,	Rain, ...	àjo.
Next world, ...	dawalôk.	Drop, ...	tikóy; tukô [ditôn].
Paradise, ...	behesht.	Rainbow, ...	bijôu.
Hell, ...	zozákk.	Snow, ...	hínn.
Spectre, ...	rúh.	Ice, ...	gamúk, hinállek.
Air, ...	ôsh.	Hail, ...	anyèr, ayâr.
Fire, ...	agár.	Fog, ...	nyàr; tàpp.
Earth, ...	birdí.	Frost, ...	hawúr.
Water, ...	wéy.	Dew, ...	phutzì; phùtz.
Prayer, ...	phateá, duá.	Earthquake, ...	bunyàl, muyàll.
Religious Lesson, ...	sabáq.	Wind, ...	ôsh; shatillo ôshi.
Curse, ...	shéde; lânat.	East, ...	vide the Alphabetical Comparative Dictionary.
Heaven, ...	agái; bagàì.	West, ...	
Sun, ...	súri.	North, ...	
Moon, ...	yún.	South, ...	
Star, ...	táro.	Dry weather. ...	shûko.
Light, ...	surí; lố, sàng.	Wet, „ „ ...	àjo, ádjo.
Darkness, ...	katésh, tutáng, tumrtáng.	Dust, ...	udú.
		Pebbles, ...	káy, síghil, batûki.

The words belong principally to the Ghilghiti and Astori dialects. Whenever two or more words occur in one line under the Shiná column the first only, as a rule, is Ghilghiti.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
Sand, ...	súmm.
Mud, ...	tshìng.
Puddle, ...	tagbá. tôk.
Cavern, ...	kôr, [kó for animals in A.]
Plain, ...	dâs.
Valley, ...	shóng.
Mountain, ...	tshîsh.
Hill, ..	dâr.
Summit, ...	tshurú ; [tillí Chilasi.] tôko. (also penis.)
Foot of Mountain, ...	gabûn.
Rock, ...	giro.
River, ...	sinn.
Wooden Bridge, ...	séù.
Swimming Bladder, ...	mayùsh.
Rivulet, ...	batzell. A. gá.
Streamlet, ...	gá.
Avalanche, ...	hinál.
Source, ...	ùtz.
Lake, ...	sarr.
Pond, ...	barri ; birri A.
Confluence, ...	yò wey.
Waterfall, ...	tshárr.
Banks of a river, ...	sine-gûl.
Yonder bank, ...	pare sinegûl.
This side bank, ...	wari sinegûl.
A Well, ...	gúllko.
A country, ...	jòng.
A village, ...	kúy.
Home, place, ...	dìsh.
An ocean (?) ...	húllu.
Island, literally: Around is water, in the midst a village,	brâk phiraje wéy majá kúy.
Shallow ; a Port, ...	wètt.
Whirlpool, ...	sinéy pharéon.

OFFICIAL DESIGNATIONS.

King, ...	rá, A rásh, shá.
Queen, ...	sóni, A. róni.
Prince, ...	gushpúrr ; raná.
Princess, ...	gass ; bêgum.
Minister, ...	wazîr.
General, ...	sío-sardár.
Army, ...	sío.
Leader, ...	sío-shish (army head.
„ ...	gopá ; sió-gopá.
Lumberdar, ...	djashtéru.
Kotwal, ...	tsharbú.
Tax gatherer, ...	khoshìnn.
Village Head, ...	bárro.
Kardar, ...	trangpá.
Minister of Revenue, ...	yarfa Gh.
Police man, ... / Assistant Kotwal, ...	zeitù.
Slave dealer, ...	diwân bigí (none now in Ghilghit.)

TERMS RELATING TO WAR, &c.

Army, ...	sí A. G.
Cannon, ...	tôp A. G.
Gun, ...	tumák A. G.
Sword, ...	kangár A. G.
Dagger, ...	katáro Gh.
Shield, ...	phalì A kéy G.
Knife, ...	katár.
Lance, ...	neizá A. G.
Pistol, ...	tamantshá.
Blunderbuss. ...	garabín. G. karabin.
Cuirass, ...	bétsh.
Ramrod, ...	tumakéy tshiléy. (also a flail.)

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
Gun cock, ...	mashá.	Wound, ...	gâl A. zakhm Gh.
(pulled with strings,)		Brave soldier, ...	mushaléy bahadùr.
Firepan, ...	tshakmák.	Coward, ...	bijátur G. dûr A.
Stock of a gun, ...	nâl G. kundá A.	Fugitive, ...	utshátur.
Sight, the near one, ...	nazár.	Traitor, ...	kumak G. phéro perghàtto ; féro.
The bead of a rifle, ...	guzár.		"kumak" appears to mean "Partisan" rather than traitor.
Top of a gun, ...	tumakéy shúlo.		
Barrel, ...	máy A. shíllo Gh.		
	târúy Gh.	Bribe, ...	Khatshóni.
Powder, ...	biléni G. jawáti.	Judge, ...	astomgári.
(also powder generally,)		Law case and sentence ?...	Sallà G. gràll A.
Small Shot, ...	tshimáre kúkkun.	Prisoner, ...	Bádo.
Ball, ...	diddo.	Slave, ...	Meristànn, bádo.
Fort, ...	kôt.	Master, ...	uskûn.
Walls of a Fort, ...	dossì G. gyàng.	Servant, ...	Shadder G. baskôtsho.
Ditches, ...	hèrr.	Retainer, ...	Shàdder.
Trenches, ...	läy.	Domestic, ...	Shadder.
Embrasure, ...	darîye G. djalbôn.	F. „ ...	Shadderóy.
[Wide ones,] ...	darîy e, trày.	„ Slave, ...	Maristanóy.
	takhshá G.	„ Domestic, ...	Baskótshi, A.
War, ...	Birgá G. Brigá.	Trumpet, ...	turum.
Battle, ...	ek birgá Gh.	Big trumpet, ...	narsing G. karnáy.
Warrior, ...	kangár déy mushá ; *i. e.* "Sword striking man."	Drum, ...	dadang.
		Hand drum, ...	tabl.
Thief, ...	tshoríto A.	Single drum, ...	tatángu.
Sentinel, ...	tzàrr,	Sheath, ...	agúr ; tréko.
Guard, ...	tzarrí.	Grip, ...	kabzá.
Reconnoitrer, ...	panagáte.	Bottom of a sheath, ...	poshnà.
Guide, ...	ponn pasherúki manújo=a man to show the road. Gh. Betì-A.	Girth, ...	bann G. partalá.
		Buckle, ...	tshamá.
		Cross hilt, ...	sungári.
		Stick, ...	kunálo.
Spy, ...	tshurúto.	Little stick, ...	kunáli.
Envoy, ...	duràtz.	Club, ...	tòpp.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
INDUSTRIAL AND DOMESTIC TERMS.		Kneading roller, ...	lóos.
Axe, ...	guttú garrá.	Kettle,	dêk.
Hatchet, ...	tshatáll,	Little, „ ...	dêktsháli.
Chip hatchet ...	tátshi.	Stone, „ ...	balôsh.
Scraping iron, ...	gukk gútt.	„ Tray, ...	tshiddín.
Hammer, ...	patíll totshúng.	Tawá, cake pan. ...	táo.
Forge hammer, ...	samdènn toâ.	(Wooden) cup, ...	páti. Gh. phùle.
Saw, ...	harétch Gh. ará A.	Slop basin, ...	gudùrr.
File, ...	murmú.	Little wine cups, ...	tûr Gh. koré.
Smoothing iron, ...	rambá.	Hearth, ...	pupùsh Gh. atshakk.
Scythe, ...	bisátsh, G. ónga A.	Coal, ...	káre.
Pincers, ...	ambúr,	Key, ...	tshâi A. tshéy Gh.
Iron tongs, ...	sherná G. kambá,	A big box, ...	taùn.
Fire tongs, little tongs, ...	utsho Gh. milén,	A little „ ...	sandúk.
Scissors, ...	katshì Gh. dugàrr,	Carpet, ...	satréndj.
Shears, ...	karáo,	Shawl Carpet, ...	kamú G. harùt.
Razor, ...	tziráo G. bazirêy.	Bed, ...	khàtt.
Mirror, ...	ainù G. ainá, A.	Bedding, ...	battári.
Spectacles, ...	atsh garé G. ainák.	Bed clothes, ...	ajé kish.
Fork, ...	tshatti (used at Gh.)	Pillow, ...	unókish G. unó A.
Hay Fork, ...	harôtsh.	Window trellice, ...	pandjerá.
Plough, ...	hál.	Sky light, ...	sóm Gh. ogóm.
An oar, ...	piólo ;	House walls, ...	kút.
A spade, ? ...	„ „ jabi, Gh.	Inner roof, ...	táll.
A winnowing spade, ...	piyè.	Floor, ...	pattárr A. shíte Gh.
A spade, ...	haróe. haròtsh ?	Cup board ; Shelves, ...	takshá Gh. kható.
The plough, ...	hall.	Wooden pillar, ...	thún.
The plough-iron, ...	páal.	Beams, ...	bóyn Gh. bamáll.
The yoke, ...	nál.		bóyn (A.)=sleeves.
Spoon, ...	khapéyn.	Door, ...	darr A.
Ladle, ...	dôri.	Wooden bridge, ...	séu.
Flour Tray, ...	kôti.	Great „ ...	gadál (in Kashmiri.)
Kneading board, ...	bálko.	Twig or rope „ ...	gáll ; kén.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
Key, ...	tshâì A. tshéy Gh.	Year, ...	ek barìsh.
Lock, ...	gúnn.	Half year, ...	shá mátz=6 months.
Chain lock, ...	shangáli.		trang barish=½ year,
Curtain, ...	párda.		bagai barish. A.
A Bolt, ...	údi A. tzarikùs Gh.	Three months, ...	tshé matz. Gh.
Folding doors, ...	daróshto A. darótsho Gh.		tshé môs. A.
Roof, ...	sharónn A. tèsh Gh.	Month, ...	matz Gh. mos A.
Garden, ...	shên.	Day, ...	dés Gh. diès A.
Stable, ...	ashpalí G. ashpiál.	Week, ...	sàt dés=seven days.
„ For cattle, ...	guyál G. gunyál.	Spring ...	bazóno,
„ For sheep, ...	bá,	Summer, ...	wálo.
„ For poultry, ...	karkámushe dukùr. Gh.	Autumn, ...	sharó.
	kokóì marò. A.	Winter, ...	yóno.
Watermill and Wheelmill,	gái (A.) narro niósh.	Months are divided according to seasons, viz : the first month of winter : the second month of summer &c. There are, however, used by Chilasis, the following names for months :	
Grindstone, ...	nyór batt. Gh.		
	niójo batt. A.		
Iron peg, ...	sitsh Gh. tûn. Ast.		
Revolving iron, ...	sungári.	March ?	ninó=rooting out weeds= the month for preparing the field.
ADD TO TERMS OF WAR, &c.			
Bullet bag, ...	tumakéy *kúte.* Gh.	April ? ...	tshèy-baló = women and children=the month for women and children.
Powder flask, ...	wasná.		
(if made of horn) ...	randják G. shingói.	May ? ...	manó=month of rejoicing.
(Bags, flasks generally,) ...	mandjàs [Astóri.]	June ? ...	dudyó=month of milk.
Iron and flint, ...	tshamàk.	August, ...	latshó=hottest month.
Tinder, ...	kâp.	September, ...	banyó = sowing month "Banyo" with Chilásis and Ghilgitis is the month of gathering in the harvest ; with Astoris it is the name for the first month in spring.
Flintstone, ...	tshamàk batt G. dîn A.		
Bow, ...	dánó.		
Arrow, ...	kôn.		
Quiver, ...	pûli.	October, ...	nasalyó (?)
Sling, ...	urdó A. till batt Gh.	November, ...	?
Ship, ...	nâo.	December, ...	shogótêriò=month of fireworks ; *shogoter* is a festival.
Boat, ...	tshuní náo.		
TIME. VIDE CHAPTER *on Time and Days of the Week in the ethnographical portion.*		January, ...	?
		February, ...	?
Century, ...	shal barìsh.		

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
Old men alone are supposed to have the secret of months and seasons. However, the following names appear to be generally known by *Astoris.*		Young man, ...	tshakur.
		„ woman, ...	tshakur tshéy.
		Old man, ...	djáro.
		„ woman, ...	djarì.
March ...	چیتر bazóno. ?	Puberty (a man,) ...	Djiwaniete ifálo=*reached his youth.*
Snow melting month, ...	hinegáu môs.	(For a woman,) ...	dimm kurao biló=*body has become impure.*
Sowing month, ...	banyó môs.	Life, ...	ᵘmr. jìlljìngì (long life ?) jígi. Gh.
Weeding month, ...	ninó môs.		
May day month, ...	manyó môs (the month of milk.)	Death, ...	màren.
		Sickness, ...	rôk.
Trouble month, ...	bardó môs. (since it is said that " seven days in it are very hot.") I suppose this month is August.	Sick. ...	shilâno, ghaliz.
		Health, ...	mishto rahát ; nà rogì.
			niralôg (Ghilgiti.)
Reaping month, ...	sharó môs.	Family, ...	djemáat ; góro batzì.
Sheep slaughter month* ...	dawakió môs ; so named from the day on which sheep are killed to provide dried meat for winter use. The Ghilghitis call this day (month) ? " nôs."		(The latter is Astóri=family of the house,)
		Tribe, ...	qâm. Gh. tôme. A.
	I have referred to this festival in the " Historical Legend " of Ghilghit.	Strangers, ...	lôge.
		Relations, ...	járu ; kàll.
Meat month, ...	Tomolyò mòs ;	Fellow villagers, ...	kull kuyótsh.
	" nashó mós" is the month in which takes place Shiribadatt's feast. Vide " Ghilghit Legend."	Brotherhood, ...	uskúni.
		Friend, ...	shugûlo ; sômo.
		Acquaintance, ...	sudjóno.
The coldest month is called,...	tshamyó môs.	Parents, ...	mâmâlo=ما باپ
Women sing in the month of	náo môs (new month)	Geschwister=brother and sister, ...	jása, Gh. jásas.
TERMS OF RELATIONSHIP.			
Man, ...	manûjo.	Maternal Aunt and nephew.	mol-sazúo. As.
Male, ...	mushá.		mol-sás. Gh.
Woman, ...	tshéy.	Paternal aunt and nephew,	pîpi-jáu.
New born child, ...	shudár.	P. Aunt and niece. ...	pîpi-jói.
Girl, ...	mulái.	Paternal mother and grandson. ...	dadîga-pótsho.
Boy, ...	bâl A. shúo Gh.		
Virgin [the girl that wears the white cap,] ...	she kói mulai.	Do. Do. grand daughter, ...	dadîga-pôtshi.
		Paternal father & grandson,	dâdo-pôtsho.
Bachelor,=*the boy that has put no turban (?) on,* ...	pashó ne dito bâl.	Maternal father, „ „ ...	Do. Do.

* These terms are not always literal translations of the Astori names, but refer to whatever circumstance is most striking in connexion with any particular month.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
FATHER, ...	bábo ; málo.	AUNT [Mother's sister,] ...	
Stepfather, ...	patîno málo=later father.	(If older than mother,)	barì má.
	hurrmálo (Astóri.)	(If younger,) ...	shuì má (Gh.) tshunì má (Astori.)
Grandfather, ...	dádo.	„ Her son, ...	barì-mái-putsh / shúi-mái- putsh, Gh.
MOTHER, ...	áje.		tshunì-maleyn-putsh (Ast.)
Stepmother, ...	patîni má Gh. hurr má, A.	„ Her daughter, ...	bari-mai dih. / shui-may dih. Gh. tshuni-maleyn dih.
Grandmother, ...	dadí.	Paternal grand uncle (if older than the grandfather) ...	báro dádo.
Brother, ...	já.	If younger than the grandfather, ...	shùo dádo
Uterine brother, ...	má-ek-já.	„ His wife, ...	báro dadí
Paternal brother ...	málo-ek-já.	„ His son, ...	baró málo
Sister, ...	sás, káki.	„ His daughter, ...	bárì má
Uterine sister, ...	má-ek-sás.	Paternal grand aunt, ...	dadì
Paternal sister, ...	málo-ek-sás.	Maternal „ uncle, ...	dado
UNCLE, Father's brother (if older than father,)...	barò-málo. =great father.	„ „ aunt, ...	„
(If younger,) ...	=shù malo. Gh. =tshúno málo. A.	„ His son &c., &c.,...	báro malo [as before]
„ His wife is called,...	=barí má=great mother. shuí má &c., little mother.	„ Her son &c., &c.,...	as before.
„ His son, ...	pitshá já.	SON, ...	pùtsh.
„ His daughter, ...	pitshà-i-sás.	Daughter, ...	dîh.
UNCLE (mother's brother.)	môl ; mâmu.	Son's wife, ...	nùsh.
„ His wife, ...	papí ; pîpi.	Daughter's husband, ...	djematshó.
„ His son, ...	molài peprài-ji.	Grandson, ...	pótsho.
„ His daughter. ...	„ „ sa.	„ daughter, ...	pótshi.
AUNT, Father's sister, ...	papí Gh. pîpi Astóri	„ son's wife ...	pótshi.
„ Her husband, ...	mâmo.	„ daughter's husband,	pótsho.
„ Her son, ...	molái—pipiái-já.	Step son, ...	pùtsh [as son.]
„ Her daughter, ...	„ „ „ „ „ „ sás.	„ daughter, ...	dîh [as daughter.]
[Nephews, Nieces, Cousins, &c., &c., are ordinarily called sons, daughters, brothers, sisters respectively.]		Nephew, ...	jás-pútsh. Astóri. jawéy pùtsh Ghilghiti.
(Cousins do not intermarry although some Nawabs have been known to do so.)		Niece, ...	jawéy dîh.
		Nephew's wife, ...	„ núsh.
		Niece's husband, ...	„ djematshó.

As before.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
Husband, ...	baráo Gh. baréyo.	An Aphrodisiacum, [a stone got at Guraiz,] ...	gnräz ting.
Wife, ...	grên.	Trades and Professions.	
Wife's brother, ...	sheyrí.	Priest, ...	Imâm or mollá for Sunnis.
Husband's brother, ...	djotó, Gh. Yató.		Akhond for Shías.
„ sister, ...	djotí G. yatí.	Pupil, ...	talibáni.
Wife's sister, ...	djotí G. yatí.	Sportsman, ...	darù.
Wife's brother's son, ...	saú Gh.	(Game,) ...	darútz.
	sazûo. A.	Goldwasher, ...	marûtz.
„ „ daughter,	saûi „	Tailor, ...	siêtsho Gh. sitzí.
Husband's „ son, ...	djotói pùtsh.	Shoemaker, ...	shotó [in Nagyr.]
Husband's brother's daughter,	djotoi díh.	In Chilas musicians being a low caste make shoes. Watul, a Gipsy tribe, some Shïns have *heard* to be shoemakers.	
Husband's sister's son, ...	jaúo.		
Husband's sister's daughter,	jaúi.		
Wife's sister's son, ...	djotün putsh.	Carpenter, ...	tatshôn Gh. tshán.
Wife's sister's daughter, ...	djotün díh.	Ironsmith, ...	akár.
Wife's Mother, ...	shàsh.	Peasant, ...	grésto.
„ Father, ...	shayùr.	Merchant, ...	saudágar. G. banyó A.
Husband's Mother, ...	shàsh.	Porters [coolies,] ...	baráli G. bariáli.
„ Father, ...	shayùr.	Horsestealer, ...	Galwán A.
Bridegroom, ...	hilaleò.	Horsedriver, ...	tatù wàlo A.
Bride, ...	hilál.	Robber, ...	tshuruto (spy)
Widower, ...	kagûno.	Murderer, ...	jogárr.
Widow, ...	kagûni, (Astòri.) gyûs (Ghilgiti).	Ploughman,	dóno bayóki mushá. G. bánn they manûjo Ast.
Betrothal, ...	bálli Gh. suèl. A.	Brickbaker, ...	kulál.
Marriage, ...	gàrr Gh. kàsh. A.	Tinsmith, ...	zergàrr.
Wedding day, ...	garè dês. Gh. kajéyn dies A.	Gold and Silversmith, ...	sunyàrr.
Pregnancy, ...	agurí Gh. sapòy. Ast.	Barber, ...	takùrr.
Delivery, ...	sapòy Gh. tsháli-tshéy. A.	Butcher, ...	puzì [at Astòr.]
Foster son, ...	unîlo putsh.	Weaver, ...	buyétsho. G. tshajà.
„ Daughter, ...	unili díh.	Shepherd, ...	payâlo.
„ Father, ...	unilo málo.	Cowherd, ...	gawâ tshâro Gh. gotshâro.
„ Mother, ...	unili mà.	Washerman, ...	dobú [at Ghilgit.]
Nurse, ...	unîli.	Groom, ...	ashtôn Gh. tshirpònu.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
TERMS RELATING TO THE BODY.	
Members of the body, ...	diméy banní.
Skeleton, ...	áti ; shangáli.
Skin, ...	tshóm.
Perspiration, ...	hùluk. A. Girôm G.
Bones, ...	áti.
Marrow, ...	múyo ; mîo.
Flesh, ...	môtz.
Fat, ...	mî.
Blood, ...	lêl,
Veins [Muscles] ? ...	náre.
Head, ...	shîsh.
The occiput, ...	gonn Gh. tshánghat.
Brain, ...	máto G. moto. A.
Crown of head, ...	pûpul.
Sinciput, ...	shishéy tálo.
Hair, ...	djakúrr G. jakué,
Hair of a woman, ...	[in Astori] jáku.
Curls, ...	tshamúye. G. tshamúte.
Tresses, Plaits, ...	bône G. laskiré. Ast.
Tress-bands, ...	tshikeréss.
Forehead, ...	nilao.
Face, ...	mûkk.
Temples, ...	atshi-baré.
Eyes, ...	atshi.
Eyebrows, ...	atsh kôt.
Eyelids, ...	atsh pati.
Eyelashes, ...	atsh qûmi.
Pupil, ...	nanni.
Tears, ...	ánsho A. ashe.
(Of a woman) ...	áshe.
Sight, ...	tshakeóno A. *Vide* Verbs.*

* " Ono " and " oki " are the terminations of the Infinitive in Astori and Ghilghiti respectively. *Vide Verbs.* Part I.

ENGLISH.	SHINA.
Ears, ...	konu.
Hearing, ...	parujôno, Do.
Cheeks, ...	harumé.
Chin, ...	tshòmm Gh. musúti.
Dimple, ...	koshòlo.
Nose, ...	náto G. nóto.
Nostrils, ...	nata jóli.
Odour, ...	gónn.
Smell, ...	gonn hareóki Gh.
(For a sportsman), ...	shîn thoki. Gh.
,, ...	gonn shûn theôno A.
Sneezing, ...	tshínge A. jí G.
Upper lip, ...	ajîno óto.
Nether lip, ...	harini oti (so called because female.)
Mouth, ...	áze A. ái Gh.
Taste, ...	ispá, Do.
Licking, ...	likeóno-ôki, Do.
Sucking, ...	tshushóno-oki, Vide Verbs.
Beard, ...	dái.
Moustaches, ...	púnye G. púnge.
Teeth, ...	dóni.
Molar teeth. ...	kall dònn.
Front teeth, ...	mutshìni dóni.
Tongue, ...	djipp.
Jaw, ...	âye tálo. G. áze tálo.
Throat, ...	shóto.
Neck, ...	shakk.
Uvula, ...	dôdo.
Shoulder, ...	mitío. A. piáo Gh.
Shoulder blade, ...	piáo A. háttap G.
The Back, ...	dâko.
Spine, ...	dâkoo kurr.
Upper arm, ...	sháko.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
Elbow (olecranon) ...	baqûni.	Belly, ...	dêr.
Fore arm, ...	shîpi,	Stomach, ...	tshunì dêr. A.
Wrist, ...	gulûtzo.	Navel, ...	túnn.
Hand, ...	hátt.	Caul, ...	tshónn.
Touch, ...	hatt jûk. A. G.	The Side, ...	gikk [giké (pl.)]
Palm, ...	hátte táo.	The Ribs, ...	práshi.
Fingers, ...	angúye.	The Loins, ...	shué.
Nails, ...	nôr.	Penis, ...	lonn.
Thumb, ...	angûto.	(of a boy,) ...	tsháì G. mánni. A.
Middle finger, ...	majíni angúy.	Vagina, ...	phósho ; gáto.
Little finger, ...	kêti „	(of a little girl,) ...	pushì. A. kasháng. G.
The little finger is an afterbirth as it were. An unexpected child, whose mother has left off bearing, is called in Astori " Kéto" and in the Ghilgiti dialect " ṇimélo." There appear to be no names for the forefinger and the fourth finger.		Sperm, ...	bî ; shewàtt (seed).
		Urine, ...	mîke.
		Urinary bladder, ...	támpush G. mutshótsho.
		Podex, ...	pongsó G. sangé A.
		Anus, ...	tshorók.
		Excrements, ...	tshîke.
Joint, ...	kítz.	Thigh pit, ...	gitíli, gitíle (Pl.)
Breast, ...	titíro.	Armpit, ...	
Breasts, ...	tshútshe G. máme.	Scrotum, ...	tṣhó.
Heart, ...	hío.	The Testicles, ...	hanúlé.
Lungs, ...	bâsh.	The Thighs, ...	patále. Pl. of patálo.
Wind pipe, ...	kurûsho G. gandúri.	Knee, ...	kúto. kúte (Pl.)
Liver, ...	yûm G. yú A.	Kneepit (the popliteal space,) ...	kíe.
Kidneys, ...	juki.	Ankle, ...	píne.
Breath [thoughtfulness,] ...	hîsh, hêsh. Gh. shá; hîsh. A.	Front leg bone shin, ...	dóni.
Sigh, ...	shâ A. hésh.	Ankle bone [end of shin bone],	gûo. Pl. gûe.
Coughing, ...	kûzi A. kù Gh.	Heel, ...	prôni Gh. túrri Astóri.
Hiccough, ...	híkketze A. hikke G.	Feet, ...	pá Pl. pái.
Spleen ? ...	shión.	Sole, ...	narpáto.
Gallbladder, ...	pítt.	Toes, ...	páe angúye.
Small Intestines, ...	gité G. shíe óje.	Instep, ...	paí táll. Gh.
Large Intestines, ...	ajalò.		páo mukk. Ast.
Long entrails ? ...	tshittì G. óji.		

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
MENTAL AND MORAL QUALITIES &c., &c.		Fear, ...	bigatéy.
Affability, ...	khòsh mizaj ; shirìngo.	Friendship, ...	soméy ; tatéy (warmth).
Anger, ...	rôsh.	Forgetfulness, ...	amushóno, A. amushóki G.
Astonishment, ...	tshatyár A. Hayrân Gh.	Gratitude, ...	shiaréy G. shuaréy A. shuyar dashtémus, (I know pity.)
Aversion, ...	tshàng G, àgg A.		
Boastful,† ...	pukìlo. Gh. tikóshor. A.	Hope, ...	umëyd.
Boastfulness,† ...	pukéy. Gh. tikoshoréy. A.	Honour, ...	izzàt.
		Humility, ...	manúkùrr (does not boast about himself.)
Cheating, ...	dagéy ; dagélo.	Imagination, ...	khayal = [there must, of course, be an indigenous word which, however, I cannot find.]
Crime, ...	jò (?)		
Courage, ...	hiélo†		
Cowardice, ...	hitshtshúno, bíjátur (adject.)	Intention, ...	alkànn.
Chastity, ...	sílo G. sìl A.	Invitation, ...	suál.
Character, ...	héll A. adétt. Gh. (?)	Insult, ...	baghe.
Curse, ...	shéde ; ànat.	Ingratitude, ...	tshaonéy. G. atsheméy. A. "shále katsharo" = he has made a hundred bad returns for kindness. âtshému, khatsharéy.
Desire,* ...	manîto.		
Dream, ...	sántshe. G. sátshe.		
Doubt, ...	kondjé Pl. kondjê.		
Despair, ...	héshe ; shênte.	Impiety, ...	nú khodá.
Dispute or Rivalry, ...	nang.	Impatience, ...	bey-timeyár.
Diligence, ...	damijár.	Idleness, ...	aguréy,
Drunkenness, ...	matshár Gh, diwanéy,	Joy, ...	shuriár.
Delivery from prison, ...	phàt.	Jealousy, ...	kondjé =doubt. átshi tshunéy = making eyes small. dusht [Ghilghiti.]
Deceit, ...	pheréy,		
Error, ...	tiss.	Justice, ...	astóm
Envy, ...	dushtì.	Just, ...	astomgári,
Enemy, ...	galîm ; dushman.	Knowledge, ...	dashtoki. G. dashtùk.
Exclamation, ...	hó.	Kindness, ...	tapéy G. tapowaléy, A.
Entreaty, ...	beyátt ; feriád.	Laughter, ...	hojóki ; hajóne.
Fidelity, ...	ikhlâs (?) I cannot remember now the indigenous word ; it will probably be found elsewhere.	Love, ...	shûl G. shûq,
		Liberality, ...	shiélo ; shieléy.
		Lie, ...	khalté,
		Memory, ...	híej Gh. hije A.
		Madness, ...	yatshalíto.

† The substantival termination of this class of words is generally "éy" and the adjectival "o." Wherever, however, I have not actually heard the substantive I have put the adjectival form and *vice versa*.

I want,* ... | mat awáje. || il me faut.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.	ENGLISH.	SHINA.
Modesty, ...	mùk loílo, (the face has become red) means probably also "to be happy."	Sleep, ...	nìr G, nîsh.
		Suspicion, ...	gumán.
Modest shame, ...	làsh.	Surprize, ...	àr ; tàrr.
Miserliness, ...	katshélo ; katsheley G. dúshto, dushtéy. A.	Sorrow, ...	armán.
		Shame, ...	sherm ; lâsh.
Misdemeanour, ...	tiss,	Shamelessness, ...	nilálo.
Negligence, ...	tararéy.	Thought, ...	phâm.
Opinion, ...	réy, gnmán.	Treachery, ...	perghattey (?)
[what is your opinion ? ...	tus yók dashtaun?]	Tranquillity, ...	rahàt ; sutti, Gh.
Offspring, ...	djat.		sùkk, A.
Order, ...	hukm.	Thanks ! ...	jù.
Patience, ...	timeyár.	Trouble, ...	damijaréy,
Pity, ...	shĭár G. shuyár: A,	Truth, ...	sutshèy,
Pride, ...	mastekòrr [adj G.] mastekoréy [noun G.] taratshàn [adj A.] taratshanéy [N. A.]	Unjust, ...	bey—isâf,
		Ungrateful, ...	tshaóno. G.
			khatshár. A.
Politeness, ...	shiringéy,	Victim, ...	apatsharón,
Piety, ...	rujó. A.	Will, ...	héll.
Question, ...	khójen.	The Ghilghitīs use "adett" = custom for "will" and "khosh" = pleasure also for "Intention," *e. g.*, it my pleasure to, ...	"mey khòsh áli."
Quickness, ...	lokéy,		
Reason, ...	aql.		
Soul, ...	djill.		
Stupidity,* ...	béy-phàm.	Wit, ...	maskará.

* A stupid fellow is called "itsh"=bear "Gadayelo"=ass "tararo"=senseless.

SHINA VOCABULARY.—(*Continued.*

ENGLISH.	SHINA.	ENGLISH.	SHINA.
AILMENTS.		Indisposition, ...	api rogóto. gusháh G. bishisháło. A.
Apoplexy, ...	tanno rôk. [He died suddenly=ek tshotie bilo (lit)=he found a moment.	Illness, ...	shilánu,
Brain fever, ...	shishó rôk A.	Indigestion ...	ishkarke Gh. ishkâr.
Cough, ...	kù Gh. kúzi. A.	Jaundice, ...	halîjo = yellow colour.
Catarrh, ...	tzuppnôs Gh. tzumusón.	Leprosy, ...	dànn kàsh A.
*Colic ..	karát.	Measles, ...	misháreo rôk. A.
Constipation, ... Haemorhoides ? ...	gurattéy rôk.	Scarlet fever, ? ...	lòleo rôk ("big pustules come out in this disease.")
Consumption, ...	babasîr rôk.	In the first disease they say that "when the head gets black the patient recovers. In the second the body gets perfectly black after death. The patient only recovers when the pustules come out."	
Corn, ...	phináre Gh. shetêri. A.	Nausea, ...	kái malák. A.
Disease, ...	rogóto.	Neuralgic toothache, ...	lashkarió rok. The remedy "*lashkareo damm*," for it is a sympathetic one, and consists in reading magic formulae and touching the cheek with a fir twig called "léy."
Diarrhœa, ...	darró rôk. A. shaunte. Gh.		
Dropsy, ...	hût.		
Dislocation, ...	pharàtt. Ast. karàtt. Gh.		
Eructation, ...	uwáki.		
Fainting, ...	tararîlo A. sûs. G.	Ophthalmia, ...	atshéy rôk Gh. Ast. atshéy shiláni.
Fit, ...	tattàr.	Pain, ...	jûk,
Fever, ...	shâl.	Pimple, ... [Cured by incantations and magic formulae,] ...	katshi pushi=bad pimple. bári pushi=big pimple. kini pushi=black pimple.
Hot fever, ...	táti shal.	Recovery from fainting, ...	sarpanîlo.
Cold fever, ...	shidali shal G. tshavúy shal	Rheumatism, Gout, ? A slight touch of Gout is called: mulîsh. (Remedy "a bear's grease and skin.")	gashé Gh. làmm. A.
The common fever prevails in Ghilghit; Gastric complaints prevail at Astor, also Typhus, and Brain fever.		Scab, ...	káo. Gh. kàsh. A.
Fracture, ...	pàtt; tûsh (bilô) A. nokùto—Ghilghitir]	Small pox, ... Inoculation [hudá] from the disease itself is practised and seems to be effective. It is done with a pin and generally between the hand and the wrist.	phuneréy rôk; phóyo rôk.
Giddiness, ...	gâr Gh. tirîu. A.		
Gonorrhœa ...	dumá Gh. sudjak.		
Hiccough, ...	hikkitzé.		
Headache, ...	shish shilanu (is a collective name) karr = tickling pain in the head.	Swelling, ...	batshanô, Gh. shótto A.
Hoarseness, ...	natalyá moji the=nasal words he makes.	Syphilis, ...	palanyi G. pharángie rôk.

* *Colic, equivalent to* "Sûl"
سول ... jeratéo rôk.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
Secondaries, ...	dumá.
Trembling, ...	darrdàrr.
Toothache ...	donn shilánu.
Ulcer, ...	rugrassô rôk. parzakm. G.

INFIRMITIES, &c., &c.

Blind, ...	shéo.
Deaf, ...	kúto.
Dumb, ...	tsháto.
Dwarf, ...	muzelo, Gh. "(only made of flesh)" kaleòk (Astori.)
Giant, ...	tshil gàzz=forty yards.
Hunch-back, ...	kunyûro. Gh.
Lame, ...	khurro.
Squinting, ...	têro.
Stammering, ...	kakátsho.
One-eyed, ...	ek atshéo.
Paralytic, ...	dôlo.
If completely paralyzed, ...	tôro. Gh. tshanguttílo. Ast.
A cripple is called "lângo," by those Shîns who have seen one in Kashmir but they say that there are none in their own country,	ekpashò=one-sided.

REMEDIES &c.

Bleeding, ...	tzîr darôki Gh. bazirè deôno. A.
Bloodcupping, ...	tsháke.
Cupping, ...	Shing buteóki Gh. „ ginono. A.
Classification of Remedies: Salve, ...	paleóno djebátí.
Potion, ...	pióno do.
Medicine to inhale, ...	daêno do.
Medicine to eat, ...	khóno do.
Vomitive, ...	tsháreono do.
Stomachic, ...	déreyn do.

ENGLISH.	SHINA.
Division of moustache, ...	issilá.
Purgative, ...	phòten Gh. phòto.
Shaving, ...	djakúrr G. jáku.
Inoculation, ...	hudá.

BARBER'S INSTRUMENTS.

Instrument for bleeding, ...	tzirrdóni.
Bazor, ...	tzeráo Gh. baziréy. As.
Scissors, ...	„ katshì Gh. dugàrr.
Hair-pick, ...	ûtsho.
Looking-glass, ...	áinu. Gh. ainá.

TERMS RELATING TO HABITATION &c., &c.

Assembly place, ...	biák Gh. galli.
Apartment, division ? ...	samerá G. bagé A.)
Blind alley, ...	dúrro.
Bed, ...	khátt.
Broom, ...	lashí.
Bellows, ...	pnjón.
Baths (were unknown till lately) are sheltered constructions under waterfalls; in fact are mere sheltered douche-baths.	hamám.
City, ...	shehr.
Canal, ...	yápp.
Cowshed, ...	guyáll G. goyàll.
Chimney, ...	gómm G. ogóm A.
Cradle (was an unknown commodity till lately,) ...	shudár lâno.
Doors, ...	darr Gh.
Fort, ...	kôt.
Fireplace, ...	atshàk.
[In Astor there is one for five coal in the middle of the room,] ...	gyátàpp;
Gates, ...	darótsho Gh. daróshto.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
Grass tent, ...	dukùrr G. shár. A.
Grain-cellar, ...	hamerì G. dîs A.
House, ...	gôt.
Kitchen, ...	hasirri kánn.
Ladder, ...	pàtsh Gh. shiûn tshitsh, tshitsh Gh.
Light, ...	tshaló.
	„ shiláni Gh.
Pavement [only so far as stones are placed where there are no roads,] ...	pàtsh Gh. pàsh A = steps.
Poultry-yard, ...	kokey maró (A.) karkámushr dukúr. (Gh.)
Reception house, ...	dewann kaná.
Raised platform for sleeping,	shên.
Square, Courtyard, ...	haráì; angôn.
Street, ...	zurúng G. uzrúng A.
Sewer? ...	darí.
Spring, ...	utz.
Store-room [literally: cupboard,] ...	dangó. kutó.
Stable, ...	ashpalì G. ashpeàll.
Sheep-pen, ...	bá.
Steps; staircase, ...	patsh Gh. timbá.
Tower, ...	shikâr.
Treasury-cellar [generally excavated in the mountains,]	birkîsh.
Upper story, ...	baltí (for summer use.)
Verandah, ...	mukeân G. rafsáll.
Village, ...	gâm, kúy Gh. gròm. A.
Water jug (gharri), ...	tóko G. tóki.
[made in Ghilghit of kadus =pumpkins.]	
Walls, ...	dóss Gh. gyáng (Ast.)
Window, ...	darrì Gh.
Well, ...	gúllko.
Wine-cellar, ...	sân Gh.
Wood, ...	djúk.

ENGLISH.	SHINA.
TERMS RELATING TO MEALS &c., &c.	
Guest, ...	soliári.
Host, ...	bodiári.
Thin cakes steeped in Ghee, like chupatees=clarified butter,	góli in Ghilgiti; gizîri in Astori.
*Breakfast, ...	payánn A. woipilli Gh.
Mid-day meal, ...	lotshíki tikki.
Luncheon, ...	dazúki tikki.
Evening meal, ...	balúki tikki.
Soup, ...	djúli.
Dried meat in ghee, ...	djájen.
Sour dough, ...	kistá Gh. toltópe A.
Appetite, ...	shapiji.

Múl is a kind of sweet butter cake called in Astori "Bai" which is made by the dough being stirred with a ladle called "mulalóo" in Ghilgiti and "kaletshi" in Astori and receiving afterwards butter and honey=matshí.

Kandá in Astori and *Dishán* in Ghilghiti is a preparation made of the juice of grapes, of apples or of mulberries boiled down to a jam which often takes the place of honey.

Azôn in Astor and *Shirìk* in Ghilgit is made with salt and "hiyáu or hayàu," a kind of spice "massala," being put into the flour which is placed into a kettle for a day or two till it becomes a kind of leaven. Sometimes sugar, honey or jam is placed into it. Then a dough is made which is kneaded into different shapes, dipped into egg yoke and thrown into butter.

* Courtiers = ishpénn, eat what is left in the dish of the Raja or Chief. A meal eaten by the Rajah very early in the morning is called "Hassi" Gh.

SHINA VOCABULARY.(*Continued.*)

ENGLISH.	SHINA.
Tanduri is made with milk, flour, "hayáu" and salt; is then left standing till it becomes a leaven; is then baked between two iron plates which are hermetically closed and over and under which fire is placed.	
Direm (barley cakes) are made of white "Jáu" which is put into water for several days, then taken out and ground, when it is mixed with Ghee, after being baked in a pan, in the shape of a cake. It is of a sweetish taste.	
Trinkó is a kind of syrup made from barley water which is mixed with the oil extracted from bitter almonds (or kernels of apricots) and then boiled till the liquid evaporates. It is eaten with bread.	
Butter, ...	maská A. G.
Milk, ...	dùtt.
Cream, ...	dudéy shamál.
Sour milk, ...	múto dutt.
Unboiled milk, ...	hanáo dùtt,
Cheese, ...	hamìtsh Gh.; áintsh A.

TREES, &c., &c.

Appletree, ...	palói A. palá Gh.
Apple, ...	palá G. palè A.
Apricot tree, ...	djúi G. djí.
Raw apricot, ...	djaróte G. joróté A.
Ripe apricot, ...	djurú G. joróte A.
Dry apricot, ...	patôr G. phatór A.
Kernel of an apricot,	haní.
Sweet Kernels ...	móri hanì A. talá hanì G.
Bitter Kernels, ...	tshítti hanì A. G.

ENGLISH.	SHINA.
Shell of the apricot,	shingòr G.
	shangór A.
Apricots are a staple produce of little Tibet and of adjoining countries.	
Birch ?	Djônjí (the white bark of which is used for paper) which in Kashmîri is called "Burus kull" lit: Burus= the book; kúll=plant, ...
Blackberries ...	ishkìnn; a small berry out of which I made a palateable syrup. Another kind which is rather more plentiful is called "shingai."
Cherries, ...	shógoní.
Chunar, Plane tree ...	bûtsh.
Date? (which I never saw at either Ghilghit or Skardo).	gunêr—found at Ghilghit and Skardo; said to be good for coughs; at Astór = shujún Pl. shujuné, like the "tshoáre" of the Punjab and Cabul; has a flowery taste and a longish stone. There are said to be no date trees in Chilas.
Deodar, ...	rèy A.
Fir tree, ...	katshùl.
Mulberry tree and fruit, ...	marôtsh Pl. marotshe.
Nut tree, ...	atshóy.
Nut, ...	atshó Gh. atshkáli.
,, Green shell, ...	tshatshíl Gh. tshantshill. A. (clothes are dyed with it black.)
,, Dry shell, ...	kakái A. derrkakái Gh.
Opium, ...	afiúm.
Pear tree, ...	phisho.
Pear, ...	phîsho A. phêsho Gh. Pl. phîshe A. pheshe. Gh.
Pine tree, Edible pine,	tulésh, (djalgôz, Panjabi.) garóli Gh. yojè.
Pine, ...	tshî.
Plumtree and Plum, ...	tshuknár.
Pomogranate tree, ...	danûi A. G.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
Pomegranate, ..	danù.
„ Seed of Pomegranate	danùe kùlle.
„ Sweet Pomegranate,	móro danú.
„ Sour ditto, ...	tshurke danui (Pl.)
„ Shell of Pomegranate,	danó patór (is used to give a yellow dye.)
Poplar, Kashmir Poplar, Sufeida,	paltze Gh. paltzi Pl. pratz A. pratzi Pl.
The wild fig tree; Phâk (called by that name in Kágháu and adjoining regions.) The "Anjír" of plains or Phagwári.	Phâk, called a fruit of paradise by the Astoris who say that "one should eat it without hesitation for it is the prophet's food" is a good-sized tree, with big and round leaves.
Prunes, ...	*áre* in Astori and "Alu Bukhare" in Panjabi; administered for headache.
Tobacco, ...	tamáku.
Vine, ...	gûbi G. djatshéy gubi A.
Cluster of grapes, ...	djatshéy tshúy A. G.
One Grape, ...	djatshéy paló.
One grain, ...	paló.
three or four grapes on one stem,	rúto.
Grapes, ...	djatsh.
Raisins, ...	shûki djàtsh.
Wild apricots, ...	guldarù (red and yellow; the former are sour.)

FLOWERS.

Flower, ...	phunèrr G. pûsho.
Rose, ...	guláb.
Yellow rose, ...	halíjo gulab. Gh. ishkapèrr. A.
Small white rose, ...	shéo gulab A. G.
Shing flower (described in Part III. Vol. I.) ...	shingai púsho A.
Poppy flower (few) ...	lebbgannì púsho.
Basil or mint? ...	gasmali G. galìmall.
A very small red flower; the plant is about 2 inches high; it is very fragrant and much prized and continually alluded to in songs;	lilió.
A red longish flower used for wreaths, ...	gulsammbèrr.
A blue very fragrant high mountain flower, ...	makhóti.
Moss (fragrant,) ?...	kune G. tshíki.
	"Shadunbeyti" is a large yellow flower.
	In the Astor mountains there is a large fragrant yellow flower also called "Lilyó."
	"Mió" is also a mountain flower, the body of which is yellow with red streaks.
Tulïp, ...	Gul lála.

GRASSES AND FODDER PLANTS.

Green standing grass, ...	djutt.
Grass generally, ...	kátsh.
Turf, ...	hanál A. phóno Gh.
Little grass plot, ...	djutéy tóri.
Hay, ...	shuko kàtsh.
Different kinds of grass. ...	*ishpitt* grows much at Rondu and Astor and is given to horses which it fattens.
...	*bûso* (a long straight grass.) *pakór katsh*=the "dûb" grass given to horses in the Panjab. *tshapáti*=trefoil (about two inches high.) Is supposed to injure cattle very much, especially when eaten in the morning with the dew on. *mashké*, a poisonous plant which kills all animals that eat it, excepting horses. *tshiâu katsh* = a grass that grows among wheat and is supposed to be very good for cattle &c. &c.
Weeds, ...	sháshir A. G.

SHINA VOCABULARY.—*Continued.*

ENGLISH.	SHINA.
GRAINS AND PULSES.	
Rice, ...	briù.
Wheat, ...	gûm.
Barley, ...	yó.
Maize, ...	makaî.
Pulse, Dâl, ...	mùng.
Black dâl, ...	balâi.
Tshîna [a kind of little millet,] ...	tshing.
Gram [Tshóla in Panjabi,]...	[not to be had.]
Lentil, ...	mánzur.
CONDIMENTS AND VEGETABLES.	
Salt, ...	pajjû G. lúni. A.
Red pepper, ...	márutsh.
Black pepper, ...	hindustâni márutsh.
Vinegar, ...	sirka.
Onion, ...	kashû.
Garlic, ...	gopâ.
Pumpkin, ...	kadú, tôko.
Salad pumpkin, ...	wânn.
Melon, ...	galâti.
Sugar melon, ...	shéi galâti.
Water melon, ...	buár.
ANIMALS.	
Animal, ...	balàtz. G. brìng. A.
Female of any animal,	sôntshi.
Ass, ...	djakùn,
Foal of an ass, ...	djakunéy gôko.
Barrasingh, *Cervus elaphus*,	hangôl (found in Kashmîr.)
Bear, ...	ìtsh.
f. ——, ...	utshûni.
Cub of do., ...	hopôto.
Buffalo, ...	zò (are numerous in Hunza.)
Cat. ...	bûshi.
Tom Cat, ...	bûsho.
Kitten, ...	búshey bukall.
Dog, ...	shùn [" n " nasal.]
Pup, ...	shuéy kukúr,
Elephants or camels are not to be found ; the former are called *hasto* ; the latter *úth*.	
Fox, ...	lonyà.
f. ——, ...	lóin.
Goat, He goat, ...	múyer.
She goat, ...	ai.
Collective name for "goat,"	djatwálo.
Kid ...	tshal. Pl. tshalî.
Hare, ...	usháinyu
Horse, ...	ashp.
Saddle, ...	tileyn. G. palôn. A.
Bit, ...	gâpi. G. layam. A.
Girths, ...	kask. G. kàs. A.
Bridle, ...	parpité. G. rainyé. A
Halter, ...	torgó. G. turgó. A.
Back girths, ...	potshi, parpitt G. shét. A.
Whip, ...	turr. G. tshaun.
Stirrups, ...	kái. G. pagaé.
Stable, ...	ashpalí. Gh. ashpiál. A.
Manger, ...	madúrr. G. brèss. A.
Horseshoe, ...	ashpi sárpe. G. kóre. A.
Mare, ...	bâm.
Colt, ...	tshónro.
Filly, ...	tshónri.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
Hyena (black back and white belly.) (Bigúr ?), is seen single and in packs,	sheâl.
Ibex, Markhor, ...	bùm.
f. ——, ...	búm ái.
Leopard, ...	dii
Cub of do., ...	diyéring.
Lizard, ...	dadôr.
Marmot, ...	there are said to be none in Dardistan, though the "drin" is met with near Astor.
Monkey, ...	sheddi.
Ox. ...	dôno.
Cow, ...	gó.
m. Calf, ...	bashósho
f. ,, ...	botzóri.
Pig, ...	kúk (a name imposed on the animal by Chilâsis when they saw it lately in other countries—none in Chilâs.)
Rat, ...	mûjo.
f. ——, ...	mûji.
Sheep, Ram, ...	karélo.
Ewe, ...	étsh.
Collective name for "sheep," ...	ijìlle.
Lamb, ...	uràn. Pl. uranni.
Long and thick tailed *sheep* [*Dumba* in Panjabi,] ...	baktá.
Wild sheep, ...	urîn.
f. ——, ...	urîn étsh.
Lamb of do., ...	urîn airánnak.
Stag, ...	kìll.
f. Stag, ...	kìll ái.
	[there are no squirrels in Astor and Ghilghit.]
	D S.
Wolf, ...	kó [of a brownish colour.]

ENGLISH.	SHINA.
	BIRDS.
Bird, ...	tshayè.
Black eagle, ...	kakè.
Capon, ...	khastì.
Chicken, ...	karkamushe djóto.
Cock, ...	konkrôtsh.
Crane (?) ...	kângarú.
Crow, ...	kà.
Duck, ...	bárush.
Dove, ...	kunùli.
Falcon, ...	shéyu ["is said to be quick"] There is also a bird smaller than, but like, the falcon called *djurà*.
Goose, ...	hánze.
Hawk, ...	baz ["is said to be very wise"]
Hen, ...	karkámush.
Harri (a kashmîri bird [a kind of Lark?] ...	harrí [none in the country.]
? Lark ...	djorjó Gh. tôr Astori. ("praises God,")
There are no quails or "titter" = black partridge or, "mainas."	
A bird of the size of the green parrot whose call is something like "Kash kash"; colour either black or white, ...	Keshèpp kashàpp, ushkûr.
Nightingale (found in Kashmir) called "bulbul"; is only known in songs, where alone also "tôta" = parrot, occurs.	
Partridge, Tshakór, ...	káketz.
Peacock, ...	lêsh.
Pigeon, ...	ramai kunùli.
Sparrows, ...	harratshèn G. dosì.
Swallow, ...	tshitshilgé.
Vulture ? ...	kuáru (black and white.)
	[there are no turkeys in Astor and Ghilghit.]
	FISHES.
Fish, ...	tshímu, } No distinctive
Little fish, ...	tshímói, } names.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.	SHINA.
INSECTS.	
Silk worm, ...	tshúshey kirì. G.
	tshúshoo krìi. A.
Spider, ...	shushúy.
Worm, ...	krìi A. kìrì. Gh.
Scorpion (red,) ...	matshári, G. biyári. A,
Fly, ...	matshì.
Mosquito. ...	móe.
Flea, ...	píjo G. príje A,
Louse, ...	litshé.
Gnat, ...	pitshò.
Bug, ...	djué Pl.
Bee, ...	matshári.
[Honey, ...	matshì.]
Wasp, ...	rumbù.
MINERALS, &c., &c.	
Gold, ...	soun
Silver, ...	rûp
Copper, ...	rîl.
Tin, ...	batùll
Iron, ...	tshímr
Steel, ...	fulátt
? ...	dítzo ; lólo dítzo. A
? ...	tzìppi tshái. Gh.
? ...	tzatté tshai. A.
Soapstone, ...	balush bàtt. *Vide* Part III. Vol. I.
Flint, ...	tshamàk bàtt,
Chalk, ...	sân bàtt,
Basalt ? ...	bártshu bàtt,
Crystal, ...	shall bàtt,
	(Vide reference in Part III. Vol. I.)
Lead, ...	náng G. nâng. A.
Quicksilver, ...	parr bàtt ; hárbet Gh. prá watt. A. (the mercurial treatment for syphilis is known.)

ENGLISH.	SHINA.
PRECIOUS STONES, ORNAMENTS, &c., &c.,	
? ...	tingì. A. tumár. G.
Pearl, ...	mùk.
Ruby, ...	Lâl.
Ornaments, ...	harkùnn G. barùn A.
Diamond [from hearsay,]	" elmás."
Earrings, ...	gashé Gh. kâne wájji A.
Another ear ornament, ...	tshôle G. djumkè. A.
Conch shell [Sàng,] ...	tzattì. A. phíti. Gh.
Turquoise, ...	phirôz.
Coral, [mùng,] ...	lùjjum.
Carnelian, ...	hakîk.
?	hakîka ting.
Ring, ...	borêno G. anguélo A.
Bracelet, ...	kâo.
Ivory, ...	hostéydònn.
FABRICS.	
Longcloth, ...	lattá, } imported from
Cambric, ...	khâsa, } the South.
Cotton, ...	kayás.
Coloured cloth, ...	tshapànn G. tshimòtt. A.
Wool, ...	bhapùrr.
Woollen cloth, ...	bhapurélo.
Silk, ...	sîkkìm (coloured.)
White silk, ...	tshûsh (only manufactured at Ghilghit.)
ADD TO TERMS RELATING TO LAND.	
Desert, ...	dâs.
Stony land with a slight layer of earth, ...	kakár.
Valley,, ...	ga (is the name of a very small valley.) shúng =the valley of Ghilghit.
Road, ...	ponn ; shîli ponn.
Path, ...	tshúni ponn ; arúti ponn.
Forest, ...	múshko. G. djêl. A.

SHINA VOCABULARY.—(*Continued.*)

ENGLISH.		SHINA.
Well wooded land ?	...	rúng. A. shúi. A.
Field,	...	tshêtsh. A. G. Plural = kúy
A division of a field,	...	mangmì Gh.
Ditch,	...	dôko.
Meadow,	...	djùtt.
Estate,	...	tojìng—[now "Jaghír."]
Fertile land,	...	soadji kúi.
Sterile land,	...	awádji kui.

TERMS RELATING TO BUSINESS TRANSACTIONS.

Paper = shokshok (Tibetan) also Kághaz; also djukk=bark of tree. Ink, paper, pens, pictures, &c., &., are either unknown or receive foreign names. This is, of course, also the case with all the words which have been annotated as "known only from hearsay" "not known till within recent times, &c. &c."

Money,	...	[according to name of coins.]
Receipt,	...	[the custom is a foreign one.]
Witness,	...	datz G. sâtsh. A. [a third party to a promise is called majîno.]
Debt,	...	ûsh. A. G.
Debtor,	...	ushôni. A. G.
Creditor,	...	uskùnn. A. G.
Letter,	...	khatt, yùsh.

WEIGHTS AND MEASURES.

A Ghilghiti Tóla [a weight] is worth ten Indian Rupees. Half a tola or tshâr danàk =four grains=Rs. 5; = ek danàk=one grain=Rs. 2:8=5 shillings.

A bushel,	...	hái.

A Massak [leatherbag] full of wine=*taríngo*. This is also used to make butter by striking the massak, which is filled with one-third of water and two thirds of milk, over the knees =kúttu.

DANCES.

There are two kinds of dances: [Vide Chapter on that subject in Part III. Vol. I.]

Prasúlki nate, where ten or twelve pleople dance behind the bride when she reaches the bridegroom's house. This is a custom observed at Astor.

Burô natt is a dance on the festival, the NAO day, described elsewhere. I, however, omitted to state that both men and women dance; the women forming a circle and dancing; the men dancing inside the ring. In the first dance, men swing about sticks or anything else that they may hold in their hands. At Ghilghit the second dance is called "*tapnáta.*"

The dance which principally consists in throwing a mantle round one's arm is called *Gojá nát.*

In Dureyl there is a dance where the players wield swords. It is called the "*Darelá nat*" but what it is named in the country itself I do not know. *Darelá nat* is the name given to it by Ghilghitis and Astoris.

NAMES OF RACE AND COUNTRY.

Fellow countryman,	...	kuyôtsh.
Foreigners,	...	aush; manâtshe.
Home,	...	kúy.
GHILGHIT,	...	GILÌTT.
YASIN,	...	YASSEN.
NAGYR,	...	NAGIÈR.
HUNZA,	...	HUNZÉ.
GOR,	...	GÔR.
PUNYA,	...	PUNYA.

Punyá which comprises the Punyá Raja's forts of TSHÊR, GAKÛTSH, GULÂFER, is divided from Ghilghit by a tract which is called BIÈRTSH, of which the Ghilghitis claim half.

Then comes GULAFER; then TSHER; then GAKUTSH. From Gakûtsh the road into YASSEN passes through a naturally formed stonegate which is called the HÔPER SÔMO=The Hôper ceiling.

The Raja of Yássen lives either at the FORT OF YASSEN or at that of *Shawér*, and sometimes at that of *Mudûri Kôt*; a stronghold where about two years ago a victory was won by the Maharaja of Kashmir's troops.

MUSHTÛTSH (Maztak) is the name of a village at which there is a Rajah, who is now independent of the Yassen ruler. It is on the road to BADAKHSHAN.

Between the country of Mushtùtsh and that of Yassen there is said to be a mountain on which there is a plain like the *Deosai* one which, as is known, lies on the road from Kashmir, over Guraiz, to Skardo. And on it a fierce wind is said continually to blow. The Deosai plain is called by the Chilasis BIERTZÉ.

GHILGHIT. The territory of Ghilghit extends to SAI on the Indus opposite to BÛNDJI. *Sái* is a cluster of villages which includes:

Dumôt.

Tshakerkôt.

Shumrôt.

Djagót;

It is on crossing the NILUDAR range that one gets into Ghilghit proper.

GHILGHIT PROPER.

In that territory, coming via Bûndji and the Niludár, there are first the two villages of *Minôr* where there are two ancient forts; then, in the following order the villages of;

SHINA VOCABULARY.—*Continued.*

Sekwár.

Sóniyapp,=Queen's rivulet.

Djutiál.

Domît.

Kómer.

THE FORT OF *GHILGHIT;*

Then the now abandoned fort of: *Sónikôt* and along the road:

Bármas.

Nafûr.

Basîn.

Párbasîn, (on the Ghilghit river.)

Sherôt.

Shukayôt.

BIERTSH which separates Ghilghit from Punya.

On the left side of the river, opp osite *Shukayôt*, is *Bárgu*; then:

Upper Bargu = *Amîni Bárgu.*

Danyôr is a village situated on the confluence of the Nagyr stream with that of Ghilghit, which falls into the Indus at the defile of MAKPON-i-SHANG-RONG; then:

Djútel, on the NAGYR road.

Matumdás Do.

Juglôth, Do.

Then comes NAGYR.

On the HUNZA side of the Nagyr river is:

Nômal (one day's march from Ghilghit) then:

Nálterr,

Guàtsh,

Tshálte, onward from which, on the left, is:

Tshaprôt a rather big village (100 houses.)

Budáless is straight in a line with Tshálte; there is a river, the water of which is very good, which flows between Tshálte and Budáless; the river is called *Garmaséy.*

Bârr on the left bank;

Dêynter.

Then comes a mountain called *Bayês* which separates Ghilghit from the Hunzá territory. The first village of Hunzá in that direction is *Mayùnn.*

Jaglôth is divided from Nagyr territory by a mountain called *Shâlter* and a hill called *Kalùtsh.* Then comes the first Nagyr village: *Nílte.*

Between Dayur and Haramush there are two rivulets—*Rayé* and *Manugá.*

The valley of *Rayé* comprises the following villages, for all which there is the collective name *Bagrôt* and which is composed of:

The stronghold of *Bagrôt.*

Sinákèr.

Datútshe.

Parpwy (300 houses and a fort.)

Búltshe.

Teysôt.

Masingôt.

Then comes a mountain at the foot of which is a plain called *Satt.*

When the mountain is crossed the road leads to the *Harámush district*, where the Indus breaks through the Himalaya at the Makpon-i-Shang-Rong.

The HARAMUSH district has five villages: [It takes two marches to reach it from the Makpon-i-Shang-Rong] — *Shûte, Hanútzal, Khaltérre.* I do not know the names of the other two. Here the road leads to SKARDO by *Karmàng.* Between *Doyur* and the Makpon-i-Shang-Rong is *Tshamûgher*, once a populous district but now entirely deserted. An elsewhere quoted legend is connected with it.

The tolerably well-known ASTOR country is divided from the Ghilghit country by the Astor river at the passage called by the Mussulman Kashmiris "Sheitán narà;" by Hindoos "Râm gât" and by the Shîn people "Bárro"=a pond. The violence of the torrent there is almost indescribable; but I saw it when it was exceptionally swollen by the melting snows. The Indus is called "Sìnn" either a corruption of Sind, or as "*the river*" par excellence.

Gôr, which till recently paid a tribute to the Ghilghit Raja and is now independent, has two large forts *Losunôt* and *Dobôt.* Descending the *Atsho* mountain a village of Gôr called "Talitsha" comes very prominently in sight; from the top of that mountain also may be seen GYESS, another village of Gôr, nearly opposite to BUNER in CHILÀS. The Raja of Ghilghit is said to have made Gyèss over to the *Chilásis*; at any rate the Chilásis receive a tribute of 12 goats per annum from the Gyèss people. Further on is *Tálpènn* which considers itself subject to Ghilghit and nearly opposite to which is the fort and capital of CHILAS, called by that name.

VILLAGES OF CHILAS.

Táke,

Bûner,

(A second) Gyèss (where the vines are abundant)

Urórbat (where sheep &c. are kept)

Gîtshe,

Hurùr (near Tálpènn as above.)

The following more complete List was given me by my *Chilási* follower:—

Bûner,

Tálpean,

CHILAS (capital and fort,)

Takke,

Tzingel,

Babusèr,

Datzèrr,

Bashà,

Daléye,

Thé,

Neyàtt (Kashmiri refugees are said to live there.)

Gûsher,

Djálde,

Gîne,

Gîtshe,

VILLAGES OF ASTOR TOWARDS GHILGHIT.

Dónye (pronounced Dóy,)

Turbiling,

Mang Doy (at the river-side where crops ripen quicker than elsewhere in Astor)

Mushkìn (a sulphur spring.)

Dashkìn,

Hartshò,

Katshìk,

Sheshòng,

Tsharpìt ùtz (the spring of Tsharpit is cold in summer and warm in winter.)

Patópor.

SHINA VOCABULARY.—(*Continued.*)

ASTOR VILLAGES TOWARDS KASHMIR (BY THE BANGALA BAL.)

Tshóngure kót (where there is the fort of ASTOR)

Tshongure, (my Astori follower's native village,)

Idgáh (where they assemble and play Hockey on horseback, or Pólo) the people call it Sángo ;

Near there is Shipidás.

Bulènn.

Húnn Bulènn.

Gurkût (Rózi Khán's place) also called Guè.

Tshórit (the village which is right under the Dayámur mountain better known perhaps as the Nanga Parbat.)

Further on from this is the village of Nahákke ;

At the very foot of the Dayámur is the village of Tashìng ;

On the other side of the Astor river is Zeiper.

Then comes an immense plain, once very cultivated, now barren, called Tshóy Dâs ;

Then further on the road to Guráiz over the Bangala Bal comes Tshughám.

Then Máïtze.

Then Rattù, the Estate of Raja Bahadur Khan of Astor.

Then Pukur Kót ;

The Plain of Gaburidás ;

The Ravine of Mirmalikgah ;

Ispé (deserted.)

From Tashing over the Mazéno pass the road leads in 2 days to Chilás and is open for one month in the year.

On the left side of the Astor river going to Kashmir from Astor :

Tingi on the RONGDU road.

Gutumsàrr,

Ramká.

Shépe.

Kangrùl.

Dátze.

Hupùk.

Lòss.

Húnlòs=(upper Loss.)

Petshùng, opposite to the fort of Astor.

Píne. Phine ?

Danàl,

Kinéy Dás.

Najâm, (Naugâm.)

Goltoré.

Pakóre.

From Kiney Dás, following the bank of the river :

Maykiál (plenty of fruit is said to grow there.)

Kushunátt, where there is a river, on the other side of which lies :

Zaìl.

Godaì, from which two roads and rivulets branch off ; the one on the right leads to Kashmir on which is situated Karèm (composed of two villages one of which is called Dás and the other Karèm ; put down in our books together as Das-Karèm or Das-Kirman). The second road which leads to Skardo has the villages of Karbé and Bubìnn. Then comes the pass into Skardo on which there are no villages.

NAMES OF THE VILLAGES OF GURAIZ.

On the left bank of the Kishenganga :

Wapúr or Dináne.

Kanyál.

Dêwaré.

Mastàn.

Margé.

Atshua.

Tshorbân.

Dudî Gái.

Grokôt.

Kanrì.

Telló.

There are five villages on the right bank of the Kishenganga, leading to Muzafferabad, the names of which I do not know.

MOUNTAINS OF GHILGHIT.

Dubáni, near Bagrôt.

Baldás, opposite to the Ghilgit fort.

Kargá, the Dureyl range.

Niludár, the range into Ghilghit.

Nilko.

Chilás Mountains, [as given by my Ghilghiti followe.]

Lulusàrr (the name of a lake on the frontiers of Chilás.)

Gále.

Serále.

ASTOR MOUNTAINS

Tshàs bili shîsh=the broken mountain,

Ditzil.

Garéy.

Demì deldèm=plank mountain.

Tshamó, opposite the Astor fort,

Mukatsháki,

Katshák pàsh, } Hills from
Tshiding pàsh, } Astor to
Shashòng pash, } Dashkin.

Tshólo kót tshîsh (on the Naugâm side) a place for the Rajah's sporting expeditions near Godéy.

Murgúlum tshísh = crowd (of game) mountain.

Diyámèr=the famous Nanga Parbat mountain ; the Dayámur.

Kaûli = The black mountain.

Mukéli, looks towards Astor and is joined by the :

Tingeli, which looks towards Rongdù.

Here the fairies of Dayámur put up their tents and there are songs celebrating this legend.

Atshó Konn = the well known "Acho" peak of Vigne, from which a most extensive view is obtained over Ghilghit and Chilás territories, is so called by Astoris ; "Hattú pîr" is the name given by the Dogras.

A road used by robbers which is very difficult and is called the "Tokoréyn ponn" (Thokors' road) leads from the Sheytán Narre to Mang Doyé ; on the river side it branches off half way the Atshó peak ; it is a short cut, but a very dangerous road.

SHINA VOCABULARY.—(*Continued.*)

NAMES OF RIVERS=SINN.

Hawá Sinn=Abu Sind=Indus.

Burbuné=the Sái river.

Karga bátzel=the rivulet of Kárga (near Ghilghit.)

Rayéy=the river of Bagrôt.

Manugá=the river of Doyùr.

Nálter batzel=the river of Nômal.

Garmaséy = the river of Budáless.

The Chilás river is called Botógà=The ford (?) of the "Bôts."

NAMES BY WHICH THESE RACES ARE KNOWN.

SHÎN are all the people of Chilâs, Astôr, Dureyl or *Darèll*, Gôr, Ghilghit or *Gilìt* ; N. B. All these do not acknowledge the "Guraizis" a people inhabiting the Guraiz valley between Chilâs and Kashmîr, as *Shîn*, although the Guraizis themselves think so. Their language however is Shiná, much mixed with Kashmîri.

The Shîns call themselves "Shîn, Shiná lôk, Shinâki" and are very proud of the appellation and in addition to the above named races include in it the people of Tòrr ; Hárben, Sadîn, districts of Chilás ; Tanyîre belonging to Darèll ; also the people of Kholi-Palus whose origin is Shîn but who are mixed with Affghans. Some do not consider the people of Kholi-Palus as Shîn. They speak both Shiná and Pukhtu=called by the Shin people "Postó." The Baltis, or little Tibetans, call the Shin and also the Nagyr people "Brokhpá" or, as a term of respect, "Brokhpá bábo." Offshoots of the "Shîn" people live in little Tibet and even the district of Dras, near the Zojilá pass on the Ladâk road towards Kashmîr, was once Shîn and was called by them Humèss. I was the first traveller, who discovered that there were Shîn colonies in that country, viz: the villages of Shingôtsh ; Sáspur ; Brash brialdo ; Bashó ; Danâl djúnele ; Tâtshin ; Dorôt (inhabited by pure Shîns) Zungôt, Tortzé, (in the direction of Rongdu) and Durò, one day's march from Skardo.

NAMES BY WHICH CHILASIS CALL OTHER NEIGHBOURING RACES.

The Chilásis call themselves Boté.

" " " Their fellow-countrymen of Takk = Kané or Take Kané.

" " " Matshuké are now an extinct race, at all events in Dardistan.

" " " Ghilghitis=*Gilíti.*

The Chilasis call themselves Boté.

" " " Astóris=*Astorijje.*

" " " Gôrs=*Gorije.*

" " " Dureylis=*Darêle.*

" " " Baltis=*Palóye.* Gh. =*Polóle.*

" " " Ladákis=*Botì.* Pl. of Bòt.

" " " Kashmîris=*Kashîre.*

" " " Dogras=*Sikkì*, now =Dogréy.

" " " Affghans=*Patáni.*

" " " Nagyris=*Kadjunì.*

" " " Hunzas=*Hunzije.*

" " " Yasînis=*Poré.*

" " " Punyalis=*Punyé.*

" " " Khirghiz=*Kirghìz.*

NOTE.—The Kirghiz are described by Chilasis as flat and small nosed and are supposed to be very white and beautiful ; to be. Nomads and to feed on milk, butter and mutton.

" " " The Chilasis call the people between Hunza and Pamêr on the Yarkand road. } = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chilasis call the Siah pôsh Kâfirs = Bashgalí (Bashgal is the name of the country of this people who enjoy the very worst reputation for cruelty.) They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.

The Chilasis were originally four tribes;

the Bagoté of Buner.

the Kané of Takk

the Boté of the Chilás fort

the Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated and are said to have fled into Astor and little Tibet territory.

A Foreigner is called "ósho"

Fellow-countrymen are called "malêki"

SHINA VOCABULARY.—(*Continued.*)

TITLES.

King,	...	Râ. Gh. Rásh. A.
Minister,	...	Wazîr.
Kardár,	...	Yarfá.
(Head Revenue collector.)		
Thanadár,	...	Trangpá.
(Head Executive officer.)		
Zilladár,	...	Bárro.
(A subordinate District officer.)		
Shagdèrr,	...	Zeytù.
(A Dogra Superintendent of Irrigation.)		
Kotwál,	...	Tsharbù.
(Police Officer.)		
Muqáddam,	...	Bárro.
(Village Head.)		
Master,	...	Bárro.
Servant,	...	Sháder.
Slave,	...	Maristann; Zerkharîd; bádo.
Kidnapper,	...	Diwânbigí. Gh.
		Manushpîo. A.
Judge,	...	Astomgári.
Sir,	...	Dabón, Damón (also the Tibetan *Djá.*)

CASTES.

Raja (highest on account of position.)

Wazîr (of SHIN race, and official caste.)

SHÎN the highest caste; the Shiná people of pure origin, whether they be Astoris, Ghilghitis, Chilasis, &c. &c. &c.* They say it is the same race as the "Moguls" of India. This is possible, but it may be, that the name only suggested itself to them when coming in contact with Mussulmans from the Panjab. The following castes are named in their order of rank:

Yáshkunn = a caste formed by the results of intermixture between the Shîn and a low [aboriginal ?] race. A Shîn may marry a Yáshkunn woman [called "Yashkûni;"] but no Yashkunn can marry a Shinóy = Shîn woman.

* Both my Ghilghiti follower Ghulam Muhammad and the Astori retainer Mirza Khan claimed to be pure Shîns.

Tatshôn = caste of carpenters.

Tshâjjá = weavers. The Ghilghitis call this caste: "*Biyétsho.*"

Akár = ironmonger.

Kulál = potter.

Dóm = musician.

Kramìn = tanner (the lowest caste.)

N. B.—The *Brokhpá* are a mixed race of Dardu-Tibetans, as indeed are the Astoris [the latter of whom, however, consider themselves very pure Shîns]; the *Gurâizis* are probably Dardu-Kashmîris; but I presume that the above division of caste is known, if not upheld, by every section of the Shiná people. More on this subject will be found in the ethnographical portion of this volume. The castes most prevalent in Guraiz are evidently Kashmîri as:

Bhat.

Lôn.

Dâr.

Wây.

Râter.

Thôkr.

Bagâ.

PROPER NAMES.

NAMES OF ASTORI MEN.

Tshimâr Singh = iron lion
Kure Singh = hard lion
} All the names in "Singh" are said to be very ancient.

Musìn Shah (my Astori follower's uncle.)

Shâik (desirous ?)

Shaetning = (name of one of the supposed founders of the Shîn rule.)

Gâyu

Dûm = musician (?)

Aydár = goat ridge.

("dár" is a very common name for a ridge; the range, or rather mountain, over which the pass from Sái into Ghilghit lies, is called Nîludár = blue ridge)

Baìk ?

Djatûri = hairy.

Kukurù = a pup

SHINA VOCABULARY.—(*Continued.*)

Shaló = flour.

Kuré Khan = hard Lord (Khán.)

Suk mîr = a quiet worthy ; Lord of tranquillity ; (Mir.)

Yudéy = pleasure-given.

Bâku = one who buts.

Gumá Shèir = a fiery lion.

Shey tamm = ?

Lopónno = grass-bundle-road.

Dudùk = (flute ?)

Dudúwo = ?

Dudár = mulberry ridge.

Fulátt = Steel.

Murátti = (a nickname for boys ; probably only "Murad.")

Shey dár = King's ridge.

Maliko, Shukùr, Nurá, Gafári } Names very common in Kashmîr and India with a slight change.

Shálli ?

Seyberi ?

Ali Málek (Maleks are a race of "Proprietors" said to be common in Kashmír and Chilâs.)

Rózi Malek

Rózi Beg

Rózi Kháu (Head Revenue Officer of Astór when I visited that place.)

Ot Malek = "Ot" = Tibetan for "lamp" (?)

Kurek Khano

Mirza Khan (Police Officer of Tshonguré (old Astór) my follower.)

Keyderi = wind fall of food (?)

Aliyár = friend of Ali ; many Astoris are of the Shiah persuasion, in consequence, I presume, of its former conquest by the little Tibetans.)

Shéir

Muzaffar (the Wazîr of Naugâm, a District of Astór.)

Rustum Ali (the nephew of the above, whose life I was, probably, partly instrumental in saving.)

Safàrr.

N. B.—I have thought it unnecessary to give the explanation of common Mussulman names in the above List. It may be mentioned, however, that the Astoris and Ghilghitis have retained old Shîn names ; I imagine the Mussulman religion sits much more loosely on them than on the Chilasis, who seem, as a rule, to give only orthodox Muslim names to their children.

NAMES OF ASTÓRI WOMEN.

Datûri = a kind of poisonous plant ; the Datura.

Ayûli = sweetheart.

Ashûri = hateful.

Kutûri = a bitch.

Djurûni = one who speaks in her sleep.

Názuk = delicate.

Punni = rich.

Láshkari = one born at the time of the first arrival of the Maharaja of Kashmir's troops =daughter of the army.

Djáll Khatùn = lady of the sieve ; lady of the veil-net.

Sûrmill = one who has "surma"="antimony" giving a lustre to her eyes.

Sanáli = perfect, blameless.

Radjilá = ?

Méll Khatun = a famous beauty among fairies ; her country appears to be called Mell Matshegònn= the fairy land of Mell.

Hayât = life.

Djân = soul.

Murillá ?

Shalli béy = she will be the mother of a hundred children.

Harzú = (probably a corruption of "Arzu" = wish.)

Hazàk Khatun = the laughing lady.

SHINA VOCABULARY,—(*Continued.*)

Dubánni	= perfumed smoke (Dubén is the name for the smoke of the Padàm plant.)
Tshushá báy	= the silken one.
Kashîri	= the Kashmirian.
Súrri	= sour.
Dimá	= body.
Rupáy	= the silvery.
Maldjá	
Konutsh	= a little hill.
Suká báy	= born in clover (sûk = wealth, tranquillity.
Duliáki	= a factotum.
Gôni	= fragrant.
Tshiná báy	= the joyful one.
Shiri Mell	= the tinkling lady; the tinkling fairy Mell.
Shiri suk	
Batzóy	= calf.
Dudôshi	= hail (Ghilghiti "ayérr.")
Dudôshi	= one who has milk.
Dudá suk	= one who is happy in the abundance of milk.
Bibí	= lady, woman.
Raylá	
Kâni	= wife of a Khan.
Guná bay	= one who thinks.
Rozíbbi	= the fortunate one.
Harre suk	= one who is always glad.
Mûji	= a rat.
Biléli	= one who caresses.
Bajilá	= (Lightning?) the Pleiades.
Rozilá.	?

Puná báy (the name of the mother of my Astóri follower.)

Tshobólli (the name of a girl who was sold some ten or twelve years ago, when yet a child, to a European officer in the Kashmîr Maharaja's army; brought up by him and then discarded. She is now called Helen. Her, somewhat, romantic story is told elsewhere.)

NAMES OF GHILGHITI MEN.

Toleó	= weight.
Bitsho	= a seedling.
Lóo	= dawn.

Haider Khan.

Mansûr Ali Khan (the supposed rightful Raja of Ghilghit, now a prisoner in Kashmîr; he is a son of Asghar Ali Khan; son of Raja Khan; son of Gurtàm Khan.)

Selîm (a very common name in Turkey, but not so, I fancy, in India.)

Khoshál beg.

Daràb Shah (name not common at Astor, but found in Ghilghit.)

Loghfârr	= one who turns quickly.
Dudùk	= one who sits down (said to be a Tibetan word.)
Lutúko,	= one who waddles.

Gurtàm Khán (a Raja of Ghilghit.)

Raja Khán (son of above, now dead.)

Isa Bahàdur (Raja of Sheir Kila, Singul, Gakûtsh on the road from Ghilghit to Punya.)

Raja Sudjád Khan (a prisoner in Kashmîr)

Gharîb.

Bahádur Shah.

Shunwallo	= a dog.

Bóti = protuberance, swelling [appears to be a term of endearment]; the swelling of the bosom.

Goyóru=cow-dung or horse-dung. This is a name very often given to a second son; or the second son receives this name on the death of the first born. The names occasionally, it will be perceived, show little tenderness or delicacy, but rather annoyance at an additional inconvenience or display humour of a gross kind.

Dâdo	= grand father.
Mánu	= a man; the penis.
Phatái	= skin.
Tshatóru	= an excressence; a wart, especially on one's fingers.
Káni	= a Khán.
Mamáto	= a nursling
Bûsho	= a tom cat.

SHINA VOCABULARY.—(*Continued.*)

Jowári	= a Jewel.
Sultán Bèk	= (the common "Sultan Beg.")
Gudurr	= a hollow.
Gazamferr	= (the father of the present Raja of Hunza.)
Shah Iskandar	(the maternal uncle of the young Nagyr Raja.)
Raja Kerìm Khan ;	(the former's elder brother.)
Raja Zafàr	= (the present Raja of Nagyr.)

NAMES OF GHILGHITI WOMEN.

Shamáli	= cream.
Buyúmal	= born during an earthquake.
Lahûri	= (of Lahore ?)
Rojái	= the angry one.
Baláni	= one who throws something away out of sulkiness when importuned.
Dudôsh	= one who has milk.
Malôshi	= one who has curds.
Kûli	= a pip, a seed.
Selâmi	= one who salutes.
Shah khatùn	= a king's lady.
Gul khatun Djánì Begum	} names common in India.
Dadì	= grand mother.
Harilá	= one who takes away.
Khadìm.	
Durúni	= sonambulist ; one who talks in her sleep.
Budâli	= clever.
Shâsu	= one who is good.
Katûni	= a lady
Khosh Khatun	= a pleasant lady.
Sanáy	= good.
Yatshéni	= mad.
Totí	= a parrot (this is said to be a modern name.)

NAMES OF GURAIZI MEN.

(It will be noticed that the names are common Kashmîri or Panjabi Mussulman names.)

Mamma Lòn (The Lamberdár or village Headman of Guraiz when I visited that place in 1866.)

Mamma Jù=(was an "Akhûn"=the same title as "Akhund" which is given to the spiritual ruler of Swat. They are invested with a sacred character and are supposed to be learned. The Akhun in my service, however, could not even read.)

Pieréy.

Lassù.

Mukhtá Jû.

Jumáy.

Ghufúr.

Kerîm.

Ramána.

Salâma.

Remma.

Satára.

Resûla.

Kamála.

NAMES OF GURAIZI WOMEN.

Rahmì.

Fazlí.

Ashmì.

Kálli.

Míhrí.

Khótni.

Gósmì.

Lássi.

Akli.

Sultáni.

It may be interesting in this place to compare the names of the "Zât" = Castes of Guraiz and those of the pure Shîns as well as the proper names of the people of the Guraiz valley with those of the valley of Kashmir.

There are two great Kashmîri "Zât" inhabiting the right and left banks of the Jhelum on the road to Srinagar ; one the "*Kaké*" from Baramúlla to Dánna ; the other "*Bombé*" from Baramúlla to Muzáfferabád.

SHINA VOCABULARY,—(*Continued.*)

NAMES OF KASHMÎRI CASTES.

Gadjirr (boatman)

Sayed; also Mir; also a wealthy Zemindár.

Taitré.

Tzakk.

Malek.

Mîr.

Maqré.

Lonn.

Dár.

Batt

Sheikhzadé.

Bâbzadé.

Râter.

Wayn.

Wâr.

Dangárr.

Wátul=a sort of Gipsy, tribe; or simply a Mehter or Tshumar=sweeper and tanner.

Sayed.

Khoja.

Djerrál [a to be met with at Rajáuri.]

Sî. met often; I believe, at the same place, as the "Nilsî, Baghsî."

Sôfi

Cooks are also called "Sôfi," not to be confounded with "Sûfi" a mystic philosopher ["Sûfi" is also a caste which exists among Zemindârs, as alleged by my Cashmîri informant.] (?)

Sì [Not the same caste as "Sî"]

Tshân (rather the name of the profession, than of a caste of carpenters.)

Kutshey.

Lâwe.

Kutèy.

Kây.

Dard=said to be the name of a caste living at Shárde [from which, perhaps, the old Kashmîri character, the "Shárde" has taken its name] and at Guraïz. Shiná is a "Dárdu" language and the Chilasis are specifically called "Dards."

Dûmb = a Khidmatgár — servant to a village or Kotwâl = police officer.

Thokarr = the name probably for the *profession* of Barber.

Alai.

Raïné and Lonn are great castes.

Castes of Wayn or Khojas:

Míngun.

Anzun.

Tâku.

Góttu.

NAMES OF KASHMIRI MEN.

[Corrupted, as a rule, from well known Arabic or Persian names.]

Mîrbâz.

Qâder.

Ruslâ.

Dârab.

Nurâ.

Samùndar.

Safiá Baba.

Lassù.

Pattá.

Womĕr=The common "Omar."

Khairá.

Samdù.

Shabâna.

Sidiq.

Shéir.

Atá.

Ghafára.

Ramzána.

SHINA VOCABULARY.—(*Continued.*)

Razáqa.

Hót.

Ashur.

Abid.

Abidi.

Satár.

NAMES OF KASHMIRI WOMEN.*

Ali.

Khádimi.

Rahmí

Säibi.

Säidi

Púzli.

Mihrí.

Farzáni.

Shárfi.

Dólti.

Ashmi. } Ashmàli. } Ashâ. } Ashô.

Sóndri.

Djígeri.

Shoïnsherèf.

Latfi.

Hámdi.

Zinti

Gôli.

Wahdi.

FAMILIAR APPELLATIONS AMONG ASTORI AND GHILGITIS.

Mama! = áje.

Papa! = bábo.

Grandmama = dadí.

Grandpapa = dádo.

Sister = káki.

Brother = káko.

Daughter = dih.

Son = pùtsh.

Maternal Aunt = Shuí ma = little mother, if she be younger, and bárri-ma=big mother if she be older, than her sister, the mother. The Astoris call her tshuni-ma = little mother.

Mat. Uncle = mámo; mómo in Astori.

Paternal Aunt = papì ; pîpi in Astori.

„ Uncle = shúmálo. tshunmâlo = little father in Astori.

Nephew = sáo. Gh. sazúo = son of a sister.

Niece = sawwì. „ sazuí = daughter of a sister.

The sons of brothers are considered as one's own sons.

Mother's sister = khurmá.

„ sister's son = khurmaliáy já = brother.

„ „ daughter = „ „ sas = sister.

Mother's brother = mámo. Gh. mómo. A.

„ „ son = moley pùtsh = son. Gh.

„ „ „ moló pùtsh——= „ A.

„ „ daughter = moley dih = daughter

Father's sister = pîpi.

„ sister's son = pipiája.

„ „ daughter = pipiai sás.

Father's brother [if older than the father] = bárro malo [if younger.] = shúo malo Gh. tshûno „ A.

Father brother's son = shumalo pùtsh.

„ „ daughter = —— dih.

TERMS OF ABUSE.

Ghilghiti.	Astori.	English.
mái digá,	mála dáu,	One who cohabit. with his mothers
séy digá,	sázu dáu,	do., sister.

* Most of these names are like those of Hindustani Mussulman women. These women are all Mussulman women. The names of the Hindu or Kashmîri Panditáni women I have not been able to get, but I suppose they do not differ much from those of the Indian "Hindnián."

SHINA VOCABULARY.—(*Continued.*)

didjá digá,	didjá dáu,	One who cohabits with his daughter.
papí digá,	papé dáu,	do., aunt.
dadí digá,	dadé dáu,	do., grand-mother.
tarárro,	as in Ghilghiti	Stupid.
bey-surat,	„ „	Ugly.
tshotoleá,	„ „	Bastard,
haramzadá,	„ „	
dawìs,	„ „	
kustizànn,	„ „	
lêro,	„ „	Adulterous offspring.
gâni,	„ „	Adulteress.
lajgêrri,	„ „	Shameless, *lit*, one who flings aside shame.
tshîmo,	„ „	Lazy,
gadêlo,	do, in Astóri,	Wretch,
kangál,	do, in Astóri,	Wretch,
betshwâno,	do, in Astóri,	Wretch,

TERMS OF ENDEARMENT.

GHILGHITI.

Yupp thé,	=	Let there be peace.
méy sómmo,	=	My dear, m.
„ sommi	=	„ „ f.
„ dôs,	=	My friend.
„ shugúlo,	=	My companion, m.
„ shugúli,	=	„ „ f.
„ tsbînn,	=	My beloved, m.
„ tshináli,	=	„ „ f.
„ tàto,	=	My warm (friend), m.
„ tâti,	=	„ „ f.
tâto manûjo,	=	Warm (hearted) man.
tâti tshêy,	=	Warm (hearted) woman, wife
méo hîo bêto,	=	My heart is set (on thee) m.
mêy hîo bêti,	=	„ „ f.
mêy yár,	—	My sweet heart; companion m.
tù mêo shóto lèyl hanì, *	=	Thou art the nape of my neck.
tu méy djill hanì,	=	thou art my soul.
„ „ atshiing sâng hanì,	=	thou art the light of my eyes.
„ „ hîo tshaló hanì,	=	thou art the lamp of my heart.
„ „ hâto kunúli hanì	=	thou art the staff of my hand.

(*woman to man*)

GHILGHITI.

tù méy shishéy pashó hanu=thou art the cover of my head.

thou my head's cover art.

GHILGHITI.

tù méo tapó tshaló hanu = thou art the light of my darkness.

Astori.

tu méy tulangé tshaló hánо=Ditto ditto.

Ghilghiti.

tù méy dunyáte shuriár hanu = thou art the joy of my world.

Astori.

tú méy dunyáte shuriár hano = Ditto ditto.

EXCLAMATIONS.

GHILGHITI.

alá	=	halloo!
shang thé	=	be careful; look out!
djâk atshítti	=	alas! pain has come.
àh	=	alas!
shâi	=	ugh! *lit*=a sigh. Exclamation when climbing a hill.
híshali	=	ugh! *lit*=a sigh. Exclamation when climbing a hill.
pitsh pish!	=	exclamation when burning oneself.
yáwwa	=	don't! [exclamation of pain.]

alá! alá! wóy! wóy! wolá! deá! tshaké!

halloo! halloo! hurrah! hurrah! huzza! give (cheers) look!

* Compare the inflections both in the Astori and the Ghilghiti "terms of endearment" with the conjugation of the verb "to be" present tense on pages 18 and 19 of Part I; (first three columns) "the comparative vocabulary of the Dardu Languages."

SHINA VOCABULARY.—(*Continued.*)

mishto ! } = good.
shabásh ! }

uh ! uh ! = pish ! phew !

uh ! uh ! kátsho = oh ! how bad !

utshó, utshó, darwagté, haité, tshotwîh !

run, run, fly, escape, leap !

"Cheering" is called "Halámush" in Ghilghiti and "Halamùsh" in Astori. Clapping of hands to manifest applause is called "tzà." Cries of "yù, yù deá; tzá theá; hiù, hiù deá; halamush thea ! shabash = call out yù yù ! ; clap ! ; call out hiù, hiù ! cheer ! well done !" are exclamations intended to encourage people engaged in dancing.

OATHS.

GHILGHITI.

hùng = an oath.

hung dé = give an oath.

Khudáyn hung dé. Gh. } swear by God.
Khudáji hung dé. A. }

bâbe kaná dé. Gh. vow by thy father.

astánej hung dé = swear by the shrine,

masjid-i-hung dé = swear by the mosque.

Imám-uj-hung dé = { swear by the Imams (Hassan and Hussain); oath of Shia Astoris and Ghilghitis.

djilli kaná = the vow of the soul.

mas hung dóki né bom. Gh. = } I cannot give
muso hung dèon né bom. A. = } an oath.

mas hung dèm. Gh. = } I give the oath.
muso hung dèm. A. = }

shishéji Kurán gìn = put the Koran on the head.

GAMES, &c., &c.

Hockey-on-horseback	= Bullá,	Gh.
	Topé,	A.
Hockey ground	= Shawáran,	Gh.
	Shagarán,	A.

Dance. Vide "DANCES" page 21.

Backgammon (a kind of)	= Tàkk,	Gh.
Backgammon (acquired from Panjabis)	= Patshîs,	A.
Dice	= Dall.	
Wrestling	= Samalá,	Gh.
	Salamé,	A.
Boxing	= Tshoté,	Gh.
	Mushtaké,	A.
Hopping and butting	= Batzaró.	

MUSICAL INSTRUMENTS.

Music ? = }
Musical Instruments = } Harì; Harìpp.

A kind of big drum	= Dadáng,	Gh.
	Daráng,	A.
Hand drum	= Dámeli,	Gh.
	Dóli,	A.
A trumpet	= Surnái,	Gh.
	Surná,	A.
A kind of flageolet	= Duták,	Gh.
	Tutak,	A.
A kind of flute	= Tárui.	
Cymbals	= Tshén (only played at Astor.)	
Jew's Harp ;	= Tsháng,	G.
	Tsháng Daûd=David's Harp,	A.

To play the Jew's Harp, is considered a meritorious act as King David is supposed to have played it. All other music good Mussulmans are bid to avoid.

Trumpet	= Narsing,	Gh.
	Garmaí,	A.
Violin (small,)	Bará,	Gh.
	Tshitshíni,	A.

The "Sitára" [the Eastern Guitar] is much played in Yassen, the people of which country as well as that of Hunza and Nagyr excel in dancing, singing and playing on musical instruments.

Slow music = Bùti Haripp.

Quick music = Dánni Haripp.

SHINA VOCABULARY.—(*Concluded.*)

FESTIVALS.

The Shîn day (described in Part III., Vol. I.)	= Shinó bazóno = the Shîn spring.	Gh.
	Shinó náo=The Shin New day,	A.
The I'd of Ramadán,	} Well known festivals among Mussulmans.	
The Naurôz		
The Kurbaní I'd		
Harvest home	= dúmnikâ,	Gh.
	Kùy náo,	A.

The Astóris drink a kind of beer called "Mô," whilst the Ghilghitis, who are great wine-drinkers give that name to wine. A Drunkard is called "máto"—*Vide* Chapter on "wine" Part III., Vol. I.

NAMES OF THE DAYS OF THE WEEK.

[Said to be adopted since the little Tibetan invasion.]

Friday	= Shúkuru.
Saturday	= Shingsheïr.
Sunday.	= Adítt.
Monday	= Tzandrálu = tshandur (Astori.)
Tuesday	= Angáru = Angái
Wednesday	= Bódo.
Thursday	= Brespùtt, Blesputt, or Brespètt.

THE TRAVELLER'S VADEMECUM IN ASTOR, GHILGHIT, CHILAS AND GURAIZ.

I.—Astor and Ghilghit.

What is your name ?	..	tey nòm djêk hanù ?	G.
		to nŏm djôk haun ?	A.
Where do you come from	..	tù kôneu áo ?	G.
		tù kópo álo ?	A.
Where do you go to ?	..	tù kónte bojé ?	G.
		tú kóne bojé ?	A.
When did you come ?	..	karé áo ?	G.
		karé álo ?	A.
Come quickly,	.	tshàll wà.	G.
		lóko é	A.
Go slowly,	.	tshût-be bó	G.
		tshût-te bó	A.
Beat him now,	.	tên shidé	G.
		qóte kuté [tshê in Chilâsî.]	A.
Kill him afterwards,	.	phatù maré	G.
		pató maré	A.
How is the road between this and there ?	..	áño ádete ponn kî [*kái*] hin ?	G.
		áño ádete ponn kawéy háin ?	A.

SHINA DIALOGUES.—(*Continued.*)

Very bad and dangerous, ...	bódi katshì hin ; bódi nári hani	G.
	lái kátshì ; lái nari hain	A.
Very easy ; a plain and nothing to fear. ...	bódi mishti ; bódi sarpitt hànì ; djéga parwá nùsh	G.
	lái mishti hin ; lái sátshi hin ; djéga bijatéy nish	A.
Is there any water on the road ? ...	póneru wéy layák béya ?	G.
	poniyà wéy léjeda ?	A.
Why should there not be any ? There is plenty and good water.	kíne layák ne béy ? bódo, mishto wéy layák béy.	G.
	ké ne léje ? wéy láo, mishto léje	A.
The water is bad and salty, ...	wéy khatshò hanù ; pajulíto hanu	G.
	wéy kátsho haun ; lunulíto haun	A.
There is a big river on the road which you will not be able to cross.	Póneru bári sìnn hanì ; né nipháye	G.
	Ponejá bari sinn hín ; tareóno nè béy	A.
Why ? Is there no bridge ?	Kétà ? seu nushá ?	G.
	Ké ? seu nish dá ?	A.
There was a rope bridge ; but yesterday, to-day, it broke.	Bále *gall* asíli ; átshu, ballá, tshíddi.	G.
	Bálo gall asíli ; ash, bialà, tshíddi	A.
Can it not be repaired ? ...	Buyóki nè beyna ?	G.
	Buyón nè benadá ?	A.
There are no men for two days' march all round. There are neither twigs nor ropes to be got. How am I to do ?	náweri du (2) dézo ; ráweri dú dézo ponijá manúje nush ; gatshia (twigs) nush ; bále nush ; djêk-te thon ?	G.
	núweri dù sureó ; jóweri du sureó ponn manúje nish ; tshóne ga nish ; bále nish ; yókte thón ?	A.
Very well ; call the village Headman ; tell him that I want to see him.	Mishto ! Barréte hó thè ; resete rá : màs tshakóki arerémus	G.
	Shó ! Djashtérute hó thé ; Ràs : múso tshakèm bilé	A.
How can he come ? he has gone about some business ; ...	Djêk-be wáy ? ró tómo krómate gáun	G.
	Jó yók-be wáze ? tómo krómote gáun	A.
Go ! Be silent. Bring him at once or else I shall be very angry.	Bò ! tshúkte ; mà khafá bòm ; tshàll hóte walè	G.
	Bó ! tshukté ; kóne nè khá (don't eat my ear) máte rôsh éyn ; lóko hóte walè	A.
What do you want ?	tús djêk betshenó ?	G.
	tús djôk dethaun ?	A.
I do not want anything, except to eat and drink, ...	màs djìga nè betshumús ; khóke, pióki bétshumus	G.
	mus djéga dè né themús ; khóno, pióno dé	A.
I have nothing ; what can I give you ?	mà katshi djéga nush ; djêk dem ?	G.
	mú katshi djéga nish ; djôk dem ?	A.

SHINA DIALOGUES.—(*Continued.*)

First of all bring cold pure water, ...	bútijo *yárr*, shidalo, sisíno wey aré; G.
	butiñò *tshàll*, tshawóo, sisillo wéy aré A.
Afterwards bring milk, Ghi, butter, a sheep, a fowl, eggs, wood, grass and gram,	phatú dùtt, Ghî, maskà, qarélo, karkámúsh, [also "kokóy" in Astori] hanejé (tûl in Astori) djùk (káte in Astori) kàtsh, baspûr (tshàkk in Astori) aré G.
How many days will you stay here? ...	tús akì katshé tshàkk béyee?
I will only stay one night,	má ek rátiji beyèm G.
	mú ek ráti ani bém A.
I will start to-morrow early, ...	Loshtáki tshàll bujì bójum G.
	Loshte tshàll bují mu bójum A.
Get coolies [porters] ready and put them here, ...	Baráli aré; tshibbì G.
	Beygári aní dishía (in this place) adé; tshoré A.
How many coolies do you want? ...	Katshàk baráli derkár hanì? G.
	Katshàk beygári áwaje, na? A.
The road is full of stones,	ponn bodo batákush hanì G.
	ponn lai dáder hain A.
Your loads are very heavy, ...	tey barì bódo agûre hane G.
	tey barè láe angûre han A.
The coolies will not be able to carry them, ...	asséy barálise hûn tóki dubéyn G.
	aninéy barálise giniòn nè bèn A.
I beg that you will make your loads a little lighter and then you will arrive quicker	méy arzì hanì: aní barí lúkek lóke the; akì tshàll nufáye G.
	muso bíyòtt: lukèk thémos aní barí lukèk lokaa thè; tshàll *brangséya* [resting place] iphèn. A.
Console yourself; I will pay for all; I will give the rate to the coolies. If you act well I will reward you. (Formerly there were no terms for coolies, hire, rent or fare, except for the last word, perhaps, "lakhpiss.")	jill aré; mas butote gatsh dé ginùm; barálite mazûri dem; mishto komm thiga to mihribáni thèm G.
	jill aré; muso butote mul dem ginùm; barálite mazûri dem; mishto krom tháo, to shazdé them A.
Get the horses ready,	ashpo teyár thé G.
	ashup teyár thé A.
Put the saddle on,	ashpe tileyn de G.
	ashpe palón de A.
Take the saddle and bridle off,	tileyn gápiga hun thé G.
	palón layamé hun thé A.
Catch hold of this,	anésedjì lám G.
	anisíye lom A.
Do not lose it,	nè *nayè*. G.

SHINA DIALOGUES.—(*Continued.*)

Do not forget what I say,	...	méy mor nè amûsh	G.
		mio mosh'nè amôsh	A.
Hear ! Look ! Take care !	...	(parûdos in Chilasi) parutsh ! tshaké ! shang thé !.	G.
		parush ! tshaké ! shòng thé	A.
Tie the horse to that tree,	...	áshpo ó tomajì takk thé	G.
		ashup á tomoyá takk thé	A.
Keep watch all night,	...	ráto tzari tshoré	G.
		ráteo rátshe tshorè	A.
Are there many thieves here ?	...	ané dishéru tshorîte bóde haneà ?	G.
		aní dishia tshorite láe haneda ?	A.
What is this noise ?	...	anú mashó djekéy hanu ?	G.
		anù mashó yóko haun ?	A.
Who are you ?	...	tú kó hanu ?	G.
		tu kóy haun ?	A.
Get away from here,	...	*áneo bó*	
Shoot him the moment he comes near;	...	Kátsh wáto to tumák tránn thé	G.
		ele wáto to tumako dé.	A.
This man is treacherous,	...	anú manûjo oiñj pûrú nush	G.
		anù manûjo bey wefa hanu	A.
Don't let him go,	...	*phátt né thé.*	
Bind him ; imprison him ; enchain him ; put him into stocks.		gané ; band thé ; shangáleo de ; guná de.	G.
		gané ; band thé ; shangáledje de ; hawuy de.	A.
I am going to sleep,	...	*má thên* [= now] somm	G.
		mu tshé somm	A.
Don't make a noise,	...	hilìng né theà	G.
		hilínge né theà	A.
How many people are there in this village ?	...	ané kuyerú katshàk manúje hanej !	G.
		anì kuyyà katshàk djàkk hân ?	A.
I have not counted them,	...	más ne kaliganus	G.
		muso ne kalyanus katshàk bên	A.
Is the soil fertile or sterile ?	...	kúy nîli hania, kêne shushi hani ?	G.
		kuy nilè heynda, shushì hain ?	A.
Is there much fruit ?	...	phamúl bódo hanua ?	G.
		phalamùl lao kaunda ?	A.

SHINA DIALOGUES.—(*Continued.*)

Is there much "Anádj," grain, in the village ?	...	anú kuyerù onn bodo béyenua ?	G.
		aní kuynì onn lao béonda ?	A.
How many taxes do you pay in the year ?	...	ek berishete katshàk bàpp déno ?	G.
		ek berishete katshàk bàpp dáno ?	A.
Are you satisfied, pleased ?	...	tùy rahát hanóo, mishto be hanóane ?	G.
		tu mishto khosh bé, shureè hauné ?	A.
How is your health ?	...	tu karál hanóane ?	G.
		tu karál haunda ?	A.
I am in good health,	...	karálbe hanús.	G.
Good temper, bad temper [health,]	...	hell mishto, hell katsháto.	
God bless you,	...	khudáse túte behèll thóta	
May God lengthen your life,	...	khudáese túte umr [djíll] djingi bóta.	

II. DIALOGUES IN THE DIALECT OF KANÉ (CHILAS PROPER.)

What is your name ?	...	tó nôm djôk hôn ?
My name is Gharib Shah,	...	méy nôm Garibsha hón.
My age is twenty years,	...	méy umr bî gàll heyn.
My mother is dead ; my father is alive ; our country is far,		má múy ; málo djóno hôn ; asséy mulk dûr hón.
How is the road, good or bad ?		ponn mishi, katsháti heyn ?
In one or two places it is good ; in others bad,	...	ek du mîshti hïn ; ek du asáki héyn.
How did you come from Chilas,	...	tú Chiláso kábo álo.
I could not get a horse ; I went on foot,	...	áshpo nè asilì ; nánu pá gás.
Are the mountains an the road high ?	...	majjà koníu uthále hâé ?
They are very steep and high,	...	láo utzáke, las uthale há.
When are you going back ?	...	tù karè boé é ?
I am going to-day, to-morrow, the day-after,	...	ash, dóse, twíje, mó bômus.
Do work quickly ; you will get a reward,	...	túse kómm lóko thé ; serpái déy.
Is your village far, or near ?	...	téy kúy éle, dúr héyn ?
Go on the road, taking care ; there are many robbers,	...	pónde shong thé bo ; tshór lá hàn.
I am poor ; from me what can they plunder ?	...	mó gharíb hôs ; mójo djôk hûji háren ?
We kill all infidels,	...	bésse búte kafirì marônos.
I have come to learn the language,	...	mó aniâlos bá shitshôni.
What do I care about that ?	...	móde djôk parwá heyn ?
I make my prayers five times every day,	...	móse posh waqôro har tshàk nimáz themus.

SHINA DIALOGUES.—(*Continued.*)

Where did you come from?	...	konió álo; waté.
Come into the house,	...	ájo góje é.
Sit at your ease,	...	mishòk-bo béy.
Are you well?	...	mishto hôn; djôt hôn?
Are your children well?	...	balî mulée qair heyn?
Is your sister's son well?	...	asù sazúo qair hón é?
Are you very ill?	...	tù lóo zéer hón é?
May God restore you to health	...	khudáese tú djôt théy.
Light the fire,	...	phú dé.
Cook the food (bread,)	..	tíkki thé
Spread the bed,	...	khàt batári thé
It is very cold,	...	lái tshaúnwi héyn;
It is very hot,	...	lái táti hîn; héyn;
Put on your clothes	...	pótshe bònn.
Catch hold of the horse,	...	ashpeja lòmm.
Hear my words,	...	méy móje parùsh.
Look at that man,	...	parà mushá tshaké.
Take care,	...	shóng thé.
You will fall,	...	tú nára bóye.
Take a good aim,	...	míshok-te nazàr adé.
I will give you help,	...	nóse túde shadd dèm.
I am hungry; bring food that I may eat;	...	mú unalílos; tíkki waliáto, komm.
I am thirsty, bring water that I may drink,	...	wiál shati; wéy aré, pìmm.
I am sleepy now; I will go to sleep,	...	méy nishéin tshe; nish thèm.
What do you call this in your language?	...	aùsede (d like r) tzósse djôk rátàn?
How much is the produce of this place?	...	aîm díshda paidá katshák béyna?
Can you sing?	..	túse gáe dóni dashtèo é?
Yes; No,	...	owwá, owwá; né, né.
Bravo;	...	shèbbêsh.
Call out halloo! and cheer,	...	hiù dé, bakeriá.
Call my servants,	...	asó dîmmáre hó thé (there are no servants: only slaves "dimm" in Chilas.)
Show me the way,	...	móde pònn pashé=oî.
There are books in our country,	...	asséy díshda kitábe heyn.
They read much,	...	tushár pánéáû.
Are there mosques?	...	djumát héyn?

SHINA DIALOGUES.—(*Continued.*)

ITINERARY FROM TAKKE TO SRINAGAR.

I went from Takke to Neyát; thence to Diùng; and over the other side of the Kanagamunn pass I came to Patino Diùng; from Diúng, I went to Shirìl; from Shirìl, crossing the river on this side, I took my night's rest in the Jungle (djèl); from the Jungle I went to the village Kojá; from thence by Kodjá to Kurun; from Kurun to the place Ujátt, (which is uninhabited) thence to Sopur and Pathan, thence to Kashmîr (Srinagar,)	Tákke Neyát álos; tó Neyáto Diùng álos; (Diùng K nagamùnn gâs); Kanágamunó Patinó Diùng da gâs Diungájo Shirìl wátos; Shirilójo sinn tare nuaré bâs bêtos, Djêlda; Djêleje wátos Kojá kuydí; sadó Kodjájo Kurún watós; Kurunájo Ujátt dishda watos; sado Sopur watos; Sopurejó Paten watos; Patenó Kashîr wátos.
From here to there how many days march is it ?	aneó adjêre katshàk ponn [katshé djézo) ponn haîn ?
Can horses be got on the road ? ...	ashpu hátere éy, ne éyn ?
Is there or not grass on the road ? ...	ponn kàtsh ho; nùsh ?
Is there or not water on the road ? ...	ponn wey hó ; nùsh ?
Is there habitation or not ? ...	ponnda bastí hey; nush ?
Is there wood or not ? ...	ponnda djùkk há; nush.
Is the road straight or dangerous ? ...	sátshi heynda; nári hey ; nush ?
Is it ascent or descent ? ...	tshóki heynda ; láti hey ?
Is there a bridge or ford ? ...	seú heynda; weytár heyn ?
Is there over the water a bridge of big stones (to jump from one unto the other) ?	wéyde pére háll hey ; nush ?
Come near me, ...	mó éle é.
Get away from me, ...	móje hûnbo bò.
[An obscene insult,] ...	téy má gusì.
My beloved ! come here, [woman to man,] ...	méy djáro, bamém ide é.
My beloved ! come here, [man to woman,] ...	idde é ; adjò gâs.
A term of endearment from father to son, ...	sezá regì ;
You are my friend in this and the next world, ...	tú mó sómmo hon, dunyá akratéy sommo.
All the Chilâsis are my friends, ...	butte Chilásey djàkk méy sómme hán.
The highest mountain in Chilâs is called Hímere tshish,	
The biggest rivers and streams in Chilas (excepting the Indus,) are called : Manôga; Bagotéga (the water of Buner, the people of which are called Bagoté); between Buner and Astor is a swift torrent "Yowéy"; Botóga = the water of the Botó = the Chilasis; Kanóga yoko = the little rivulet of Takke.	
The inhabitants of the village of Chilâs are called Botó.	
Those of Takké are called Kané.	
Those of Bûner are called Bagoté.	
The Fugitive Chilâsis [into little Tibet] are called Matshuké.	
The inhabitants of Thé (below Takke) are called Mané.	

SHINA DIALOGUES.—(*Continued.*)

APPENDIX TO CHILASI DIALOGUES.*

Villages of Chilas.

Bûner, Tálpenn, *Chilás*, Tákke, Tzingel, Babusèr, Datzèrr, Bashá, Dalóye, Thé, Nevátt, (fugitive Kashmiris live there) Gûsher, Djálda, Gîne, Gîtshe.

ANIMALS OF CHILAS = "BRING."

Pigeons,	=	kunûli.
Partridge,	=	kákass.
Crow,	=	ká.
Sparrows,	=	tsháyn.
[Described as a bird with a long tail,]	=	ushkûr.
Markhor,	=	sherá.
Stag, the "nîl,"	=	kìll.
Wild sheep,	=	urìun.
Leopard,	=	diì.
Bear,	=	itsh.
Fox,	=	lói.
Hare,	=	shau, shoun.

Alpine marmot, the common Tibetan "drin" is said to be unknown in Dardistan, but it is certainly met within three marches from Astor and the Chilásis call it "Tashùnn"

Wolf, hyena? The Ghilghiti and Astori "Sheál" or "Shál" is unknown to Chilasis, "ùk" is probably the Chilasi for "wolf" and "Kó" for hyena, although "Kó" was the name given for "wolf" in the vocabulary instead of, "bigùr"

Water fowl,	=	bárush.

Serpent m. djonn. f. hargìnn. The Djanurà is a thick-headed serpent, and very dangerous; it is about half a yard long.

TREES, &c., &c., OF CHILAS = "TOM."

Chenár; Plane tree,	=	bùtsh.
Mulberry,	=	marótsh.
Apple,	=	palói.
Nut,	=	atshói.
Pomegranate,	=	danói.
Grape,	=	djàtsh.
Vine,	=	gûbi.
Fig (doi),	=	pâng.
Prunes,	=	arù.
Béer; jujube tree,	=	suzùn.
Poplar,	=	patzí.
Sugar melon, muskmelon,	=	barátshi.
Watermelon,	=	goár.
Cucumber,	=	láu.
Djalgóza; a species of pine,		tulêsh.
Fruit,	=	garôli.)

IMPERATIVES.

Come,	=	é;
Go,	=	bo;
Bring,	=	adé;
Take away,	=	hàrr;
Stand,	=	tshóko bò;
Hear,	=	parùsh;
Give,	=	dè;
Ask,	=	khodjé.
Beat,	=	marè.
Give blows,	=	tshoté dè;
Fire,	=	tumakó dè.
Assemble,	=	bútte singál
Make a heap,	=	tshòtt thé.
Do not fear,	=	né bijò;
Do not forget,	=	né amùsh.
Come down,	=	kháte wàs;
Eat,	=	khá;
Drink,	=	pì;
Sleep,	=	sò, nîsh thè;
Bind,	=	ganè;
Shut the door,	=	darr dè.

* I think it necessary to add these words, which the reader should compare with those in the "Vocabulary," as they are words in common use, and therefore, most likely to be of advantage to the traveller in Chilâs. The animals and plants are also those most commonly met with in that country.

SHINA DIALOGUES.—(*Continued.*)

Fight,*	=	biggá thè;
Wrestle,	=	samoló dè;
Guard,	=	bìtshár.
Sing,	=	Géa dè;
Dance,	=	naté dè;
Play,	=	tzukè.
Mount the horse,	=	ashpàr bò;
Run,	=	utshár.
Speak,	=	móji thè.
Talk,	=	ràs;
Drag, draw,	=	djikalè;
Burn,	=	hagár shè; deè
Give,	=	dè;
Extinguish,	=	hagár nishè;
Blow out the light;	=	lómo nishè,
Make,	=	sanè;
Do,	=	thé.
Wait,	=	haráng dè.

A FEW WORDS COMPARING THE GURAIZI AND GHILGHITI DIALECTS OF SHINA.

English.	Guraizi.	Ghilghiti.
Hen,	kôki,	karkâmush,
Cock,	kôko,	konkrôtsh,
Bring,	atté,	aré,
Rice,	brim,	briŭn,
Light the wood,	qâte dâi,	djuk dâi.
Medicine [powder] Gunpowder,	djebâti,	bìléyn.
Ill,	shilâm,	galìz.
Blow out the candle,	tzangú nishé,	tshaló nishé,
Put the saddle on the horse,	ashper polon thea,	tìléyn áshpe-ji dé,

* The women take their iron wristbands into their hands and fight; the men strike their fists against one another.—*Vide* "fights." Part III. of this Volume.

Let go,	pâte,	pátte.
How,	kadâi,	kî,
Now,	tshé,	tshé,
Who, what,	djôk,	djêk,
Gun, =	tumak,	tumak,
Saddle, =	pâlon,	kâti tileyn,
Bridle, =	layôm,	gâpi,
Sword, =	kangàr,	kangár,
Ship, =	iraung,	nâo,
Coolies, =	beygâ,	berâli,
Trowsers, =	tzaleyni,	tzanélle,
Wine, =	mô,	mô,

II.—DIALOGUES IN THE GURAIZI DIALECT.

This dialect is spoken by the inhabitants of the valley of Guraiz, the Arcadia of Kashmîr, and by the people of Tileil, a valley within 3 or 4 marches from Guraiz. It is strongly interspersed with Kashmîri and Panjábi words. I regret that the rain falling on my papers has obliterated a portion of my Manuscripts on Guraizi, but what exists is sufficient to show that the Guraizi is a distinct dialect of Shiná.

Is the way far?	=	ponn dûr hay.?
The way (is) near,	=	ponn êlahi.
No,	=	nush.
Yes,	=	hô hô.
What is the price of this?	=	âniso mol djok han?
The price is great = you have made the price great,	=	mol la tha.
The price is small,	=	mol iphun.
Can any horses be got in this place?	=	ani dishidji ashp bêda?
They cannot be got,	=	nê bey.
Can Coolies be got?	=	beygári benda?
Come quickly,	=	lok é.
Go slowly,	=	tshot bo.

SHINA DIALOGUES.—(*Continued.*)

Catch hold, = raté.

Bring grass, = katsh atté.

Bring a fowl, = kôki atté.

Give, = de.

Hear, = pûrush.

Blow out the candle, = dunga ushé.

Bring rice, = brim [brim] atté.

Put the saddle on the horse = ashper palon thea.

Let go, = pate.

Lift the load, = bár hunté.

Give it in exchange, = prabed dé.

I will give you something = tûte mûte djèg dem.

What is your name? = tó nôm djôk hun?

What is the name of that village? = ani kuy nôm djôk hun?

I do not know, = mos na dashtam.

What do you know? = tùs djôk dash?

What does he know, = djôk dashté?

Prepare bread quickly, = tìkkilok thea.

Bring the horse quickly = asp lok athea.

Do not do it, = né theá.

How do you do? = té koy djok hay?

How is the road, = ponn kadâi hin?

This thing is broken, = anù putí ló.

Repair this, = anu praè.

I have nothing, = muddé djeg nush.

God will give (it) you, = khudá yez dé. / khudá tshêne.

Will it rain to-day, ? = âj walé?

It will be fine (nimbal, in Hill Panjabi,) = bijju then.

III.—DIALOGUES, GURAIZI AND GHILGHITI.

[The abbreviation G. in the following Dialogues stands for "Guraizi" and "Gh." for "Ghilghiti."]

Give me the whip, = traung mode de. G.

Give me the whip, = tur mat de. Gh.

Give (it) in exchange, = prabèd de. G.

Give (it) in exchange, = dummá yârun. Gh.

I will give you something, = túte mûte djeg dem. G.

I will give you something, = mas tut djeg dem. Gh.

What is your name? = tô nom djok hun? G.

What is your name? = tey nom djek han. Gh.

What is the name of this village? = ane kuy nom djok hun? G.

What is the name of this village? = ane kuy nom djêk hanu? Gh.

I do not know, = mos na dashtam. G.

I do not know, = mas ne dashtem. Gh.

What do you know? = tus djok dash? G.

What do you know? = tus djêk dashté? Gh.

What does he know? = ross djok dashtó? G.

What does he know? = ross djek dashté? Gh.

Much snow will fall, = tushàr hín walé. G.

Much snow will fall, = bôdo hín wáze. Gh.

Whither going? = kôn bojé? G.

Whither going? = kônte bojé? Gh.

Going home, = gôjje bojem. G.

I to house going, = ma gote-te bojem. Gh.

Get up, = uthé. G.

Get up, = húnn ḅo. Gh.

Eat, = khá. Sit down, = bey. Drink, = pî. G.

Eat, = khá. Sit down, = bèy. Drink, = pí. Gh.

Now, = tshé. Do not go now, = kot ne bo. G.

Now, = tên. Do not go now, = tên né bo. Gh.

Come afterwards, = pató é. G.

Come afterwards, = patú wá. Gh.

I am very ill, = mu tushar shilóm hosh. G.

= mâ bodo galiz hanus. Gh.

I will give you medicine, = mey tûte djebâti dem G.

I will give you medicine, = mas tûte bilèn them Gh.

Clothes, cap, put on, = tshulo koy bonn G.

Clothes, cap, put on, = tshîlokoy bann Gh.

SHINA DIALOGUES.—(*Continued.*)

This man has no clothes and cap, = an manujet tshulo koy nush G.

This man has no clothes and cap, = anu manujete tshîlo koy nush Gh.

Bring it near me, = mo katshe atté G.

Bring it near me, = ma katsh walé Gh.

Open, = washé. G.

Open, = turé. Gh.

Bind, = gané. G.

Bind, = gané. Gh.

A String, = dulô. G.

A String, = duló. Gh.

A Rope, = bâle. G.

A Rope, = bâle. Gh.

Do you want matches [firebrands] ? = phudâki bojjdá ?* G.

Do you want matches, [firebrands] ? = phûdâshe bêtsheno ? Gh.

I do not want, = né bojém G.

I do not want, = né bêtshun / neé bêtshmus Gh.

May God keep you well, = khuda tûte mishte theya G.

May God keep you well, = khuda tûte mishto theya Gh.

Write a letter, = jush likké G.

Write a letter = khatt likkàr Gh.

Read the letter, ("paé" means "tear to pieces"; my Guraizi informant probably misunderstood me,) = jush paé G.

Read the letter, = khatt paé, rá Gh.

I have not been taught, = mô né sintrilosun G.

I have not been taught, = má né sitshilús Gh.

I am not able (?) = mós né ginèm G.

I am not able (?) = más ne ginum Gh.

Make this, = anu praé. Look = tzaki G.

Make this, = anu praé. Look,=tshaké Gh.

Put on shoes, = paîzár bonn G.

Put on shoes, = paîzár bonn Gh.

The Water is not fresh, = wéy sisun nush G.

The Water is not fresh, = wéy sisinu nush Gh.

Bring more, = tushár wallé G.

Bring more; bring new, = bodo wallé ; nao wallé Gh.

Put meat on the table, = motz takhté tshiwwì G.

Put meat on the table, = môtz bitállo tshiwwì Gh.

["Takhte" and "bitallo" literally mean planks ; there are no tables in our sense of the word in the country,]

When I call come quickly-*lit* : "When I make "ho" quickly come," = mas hô tigósto lôkho é. G.

= mas ho tigósto lôkho é. Gh.

I have come to Kashmir to learn Chilasi; *lit* : I to Kashmîr have come Chilasi word to learn in order, = má Kashîr wátus Chilâsi bâsh sitshoke-kari má Kashîre aus bâsh sitshoke-kari Chilasî G. & Gh.

Welcome. Be happy. I will do every thing for you that I can : *lit :* Peace come ! glad be ! I for your sake whatever be will do, = rahat âlo ! Khosh hâno ! mas tue-kâre djek hanuk thèm.

I will help you, *lit* : I to you help will give, = mas tûte kumákk dem G. & Gh.

(In Hill Guraizi,) = mô tôte kumakk domm.

Do you know God ? = tus khudá dashtênu ? G. & Gh.

Who are you ? *lit* : You who are ? = tû kô hanú ? G. & Gh.

Tell me the names of the fruit trees and the fuel trees ; *lit* : Name say do, fruit giving trees, fuel trees, = nom yûlo the pamull dôki tom, dayóki tom. G. & Gh.

Give him my compliments and tell him that I shall be very glad to see him; *literally :* To that man my share salute do, thus say " of you I very glad am meeting to do from," = oh mushât mey bago selám thé, aê rá : tey mâ bôdo khosh hanuz mulaqat tôki djo.

* As rushlights they burn the twigs of the "ley" or "lashi" tree ; *vide* Vocabulary.

SHINA DIALOGUES.—(*Continued.*)

I will give a good report of you to the Raja when I return; *literally*: I back returning of you "very glad I am," good report to Rajah will give, = mã perîwa tosto tudjo bodo khosh hanus mishte khaber Râte dèm.

At what age did you marry? *literally*: You what year marriage did? = tzoss kô berjéy garr tièt. ?

Is Divorce often taking place in your country? *literally*: Of you in the country divorce much given not is? = tey kuyeru battuy * bôdo dyan ne tha?

What is the Chilasi word for this? *literally*: In Chilási to this what do they say? = Chilasi anésete dje ranen ?

Do you know Persian? = tus Farsi dashtênu?

Do not be afraid, = né bijó. Pl. nê bijé

I like the Chilasis very much, = mas Chilasuiaite bodo [lai] muhabbat them.

Love, = muhabbat ["Lai"=much in Astori,] tshinèmus.

IV.—DIALOGUES IN GHILGHITE AND ASTORI.

What is your advice? = tey kanâo djêk hè? Gh.

What is your advice? = teyn kanâo djok heyn? A.

I will show you something wonderful, = mai tûte adjaib tshîzek pasherèm Gh.

I will show you something wonderful, = muso tûte adjaib tshizek pashèm A.

When? = karé?

Where? = kôni? Gh. kône?; [kâi?] A.

How? = kanâi?

Give me your hand, = tey hatt dé. Gh.

Give me your hand, = tuse hatt dé. A.

* "Battuy" is the little pebble which is given on divorcing a woman. The man takes a stone and says to the woman publicly "Battuy digas=I have given the stone" and throws it down before the assembled people, an act which completes the divorce.

= tey hatter de [an offensive form of above]

Hold fast, = misht tukté lam. Gh.

Hold fast, *literally*: fast catching hold, = kûro te lom. A

Is the mountain very high and steep? *lit*: That mountain high is, to go very difficult is? = ane tshînsh utali hani, bodjôki bodo mushkil hani? Gh.
tshish utali heyn, bodjôni lai girân heyn: A.

I am hungry and of water heart want has caught, = ma uyánu hanus, wáite kâi ditti bigàss Gh.

I am hungry *and* thirsty = mù nerono haüs, *ba* uyanîlos.

He is very lazy & stupid, = ró bódo tarálo hanu, bodo be-aql hanu. Gh.
= jò lao tarâro haun, lâo be-aql haun A.

Do not make any noise, = ho né thé [and talking to children] *wáwa* né the. Gh.
= mashó ne thé A.

Be silent, = tshukté A. & Gh.

Be silent. *lit*: silence making sit, = tshup thé bey A.

I want to sleep, = má somm G. mo somm A.

I want to sleep, = má loshtâki G. mò lóshte A.

(Notice idiom in "loshtâk"="I to-morrow=I will sleep.)

Awake me very early to-morrow morning. *lit*: me to-morrow early call up, = má loshtáki tsháll utheré Gh.
= mú lóshte tsháll bujár A.

Why have you come so late? *lit*: Thou very late why didst=camest? tu bodo tshût ké thiga=áo? Gh.
= tù láo tshût ké thá=álo. A. ?

You have come altogether late, = tudje kass tshût áo Gh.

If you are angry, forgive me, *lit*: If thou angry art, present to do is proper, = *Karé* tu khafá hanó *to* bakshish thoke awájje G.
= *Kóre* tú khafá haun bakshish théono awájje A.

N. B.—"If" can be placed either at the beginning or the end of a conditional sentence.

The Chilasis and Astoris appear in such cases to use the present infinitive. The Ghilghitis use the present participle.

SHINA DIALOGUES.—(*Continued.*)

I will make you a present, *lit*: I to you kindness will do = más túte mehrbáni them Gh.

= múso túte mehrbáni them A.

I have waited long for you, *lit*: I much sat for thy sake, = mas bodo beytos tûe kárte G.

= mù láo béytos téyn kari A.

How many brothers have you? *lit*: thy brothers how many are? = téy járu katsháh hané? G.

= téyn járu katshá hán? ("n" nasal) A.

Is your father alive? *lit*: your father alive is? = tey málo djîno hanua? Gh.

= tó málo djîno haúnda? A.

What is his business? *lit*: of him business what is, = anise komm djék hanu? Gh.

= aniso kromm djôk hun? A.

He is a Zemindâr, = gresto hanu Gh.

= gresto hun A.

From where do the enemies come? *lit*: enemies where from come? = bêri káye wérre [what part] âlo.? G.

béro kanáje éùn? A.

They wounded four of my friends and killed two, *lit*: My friends-of four wound [they] did and two killed struck, [Astori] killed [Ghilghiti,] = mey shughullese tshar zakhmi thyé, bá do maréye. Gh.

= méy shughúllese tshâr zákhmi thau bá do *maré* gaú. A.

They were wounded, = zakhm bilé.

They died, = mûe.

Fill the pitcher with water, *lit*: Pitcher water full make, = *surâi* wey shakk thé A. Gh.

Fill it. lit: mixing give, = *mishi* de Gh.

= *misharí dé* A.

Is the Lamberdar in the village? *lit*: the Headman village-in is? = Bárro kuy*eru* hanu*a*? Gh.

= Djashtêro kuy *dare* haunda? A

Tell him to come at once, *lit*: to him say: "quickly come" = nesete rá: lóko waté Gh.

= nísete ràs: loko é A.

Halloo! doing, quickly bring hó! the lóko walé Gh.

At your command. *lit*: thy command subject we are, tey hukm tabidar hanus Gh.

= tey hakm tabidar hanos A.

How many houses are there in this village? *lit*: this village-in how many houses are? [Astori] This village-in houses how many are,? [Ghilghiti] = ane kuyeru goti katsháh hané? Gh.

= ani kuidá katshá gôji han? A.

Where did you buy this? *lit*: thou this where price broughtest? = tus ánu kóno gatsh dé [giving] walega? Gh.

túse ânu kóno muli ginyá? A.

Will you not buy anything? *lit*: thou price anything not wilt take? = tusdjége gátsh né giné? Gh.

túse múl djégo ne giné? A.

What is the price of this? *lit*: of this the price how much is? = anesegátsh katsháh hanu? G.

= anisi múl katshá haûn. A.

I will not buy anything, *lit*: I anything not will take = mas djéga ne haremus., Gh.

= muso djéga ne harrúmus A.

I am a trader, = mas saudagar hanus, G.

= mus saudagar hauñs A.

Have you anything to sell? *lit*: to thee anything to sell is? or [Ghilghiti]: thee-by any price to give is? = túe kátshi djek gátsh dôki hanuá? G.

= tusedjék krinyôno haunda? A.

I want to sell tea. *lit*: I tea will sell, = mas tsha hinemus.

= muso tsha kinemus. A.

Where do you stay? = tu kone béyeno? Gh.

Where do you stay? = tu kóne beáun? A.

SHINA DIALOGUES.—(*Continued.*)

Close by, in the next village, *lit*: to this near, another village in I am, = áni kâtshi, muti kuyeru hanus. G.

= anì éle, mùti kuyda hauns, A.

yerínu=ahead; in front G.

mutshînu. do. do. A.

How far is it? = katshák dûr hani? Gh.

= katshák dúr hay? A.

DIALOGUE.—(*literally translated.*)

Of Chilás the residents very wild are, = Chiláser béyendjek bódo yághi hané. Gh.

= Chilasó jákk lái tameráji háne. A.

To any one kindness not they do, they kill, = kéyseté mihriban né thén, marenn. Gh.

= kéyseté mehribani né thén, marenn. A.

One man a stranger they find, all kill, = ek mushák bigâne biló, bûte marenn. Gh.

ek mushàk lógo bilo-tó ["to" copulative particle] bûte marenn A.

Of this reason what is? = ánesey sebeb djeyk hanú? Gh.

= ánesey sebeb djôk hey? A.

I what know? = mas djêk dashtém? Gh.

= musó yôk dashtem? A.

Of this village people wild (are), and to any one they not fear; every day each other with war they do, = ane kuy djakk wahshí ["hure" A.] *mito* kéysete ne bijén; har tshákk ["dezgáo." A.] akómadja birgà ["brigà" A.] thén Gh.

This place-*in* much war-*in* much broken they gave, viz: they were greatly defeated in this place, = ey díshéru bôdo birgáy-erú bódo shikast diyé. Gh.

= á dishiró lâi brigáro galadita [quîlo] bile=defeat met A.

I this place-to how manner shall I reach? = ma ey dishéte djêk-*bé* bójum. Gh.

[*be* is an affix of manner,]

= mú á dishia yók*be* bojem? A.

[This is] much bad business, but, if God will, that business good (will) become, = bódo kâtshò kròmm, amma, inshalla, kròmm míshto bey Gh.

DIALOGUE WITH A PHYSICIAN.

Me-to medicine give, I sick am, = mâte dewâ dé, mâ ghalíz hanus. Gh.

mute jewâti de, mus shilom haus. A.

Well! I will give, but thou say: where the pain? = shó! mas dém, walâkin tus ra: kóni shilánu? Gh.

shó,! mus dém, walakin tus ras: kône shilâlo? A.

To-day night I warm was [had fever,] = átshu rátn mâ tátu asíluss = bilus. Gh.

To-day night to me fever was, = ash ráte mate shâl ali. A.

Thy head pain is? = tey shish shilánua? Gh.

Thy head pain is? = tó shîsh shilaunda? A.

[Her] courses she had, = tshîles billí. Gh.

= tshilesî billi. A.

That man-to syphilis is [palônî is syphilis, leprosy, ulcers, &c. &c.] = ô manúsete palôni haní Gh.

= â manújete farángi ekátti. A.

Thou to-day-up-to what medicine hast eaten? = tus atsháteté djek bilén khigá? Gh.

= tuse âshdang djôk jewâti kheyâ? A.

Anything not ate I = djek, djega, ne khigás. Gh.

= djek, djôk, ne khigás. A.

Thou outside goest? (are you constipated?), = tú darrù bódjenu? Gh.

= tú darró bojaunda? A.

SHINA DIALOGUES.—(*Continued.*)

No; closed it is, = né; band hanu. Gh.

No; closed it is, = né; ratí djílo. A.

Ulcers, infection, = paloní.

To infect, = palijôki. Gh.

Eye pain, = âtshi shilán.

Cough, = kû. Gh.

= kûzi. A.

Cough comes, = kû wâni.

Heart palpitation happens, = hîo darr-darr biló. G.

= hîo qomùng biló. A.

Vomiting, = tsháng G.

= bâg A.

Vomiting has become, = tsháng béyenu. G.

Cholera, colic, = karât. G.

= kâshi. A.

Scab, = kâo. Gh.

= kàsh. A.

To me scab is; every day scratching comes, = májjo káo hani; har tshàkk kádj êyni.

Dropsy, = mulîsh; bádi,

Pimple, = pushék. G.

= pâsh. A.

Pimple has come out, = pushek nikâten.

Tooth ache, = dônak shilán. G.

Teeth pain, = dônen shilânen. A.

Rheumatism, = gashé. G.

= lamm. A.

I have rheumatism, = gashé *didjiní*. G.

Catarrh, = tzupp nôs. G.

= tzumosòn. A.

I have a cold, = máje tzuppnôs bilos, G.

= máje tzuppnôs. A.

Mucus of the nose, = kuní.

Eye water, tears, = áñsho.

The eyes, = atshí.

This medicine bring, = anu bilén aré. G.

Medicine, = jewati, A.

[Divide it] into three parts do, = tshé trang thé. G.

Divide, = bâgha, A.

Fingers crooked are, = agûi tóri bílli.

Crooked, = kingîri. A.

Bent, doubled up, = kóli.

Three times eat, = tshé damm khá.

You do, till hand well becomes, viz; Do this till your hand gets well, = tus thé, ta hatt míshto bóje

N. B.—At Daskirman [Astor territory] instead of "bojé" "bozingètt" was used.

Get up quickly in the morning; jump out of bed and wash, *lit*: morning quick get up, from bed standing up, washing do, = loshtâki tshâl utey khatéjo hunbe tamm done awaje. G.

= loshte tshâl bují khatéjo hunbe tamm deóno béy. A.

(Wash) the whole body; then spread the ointment over it: *lit*: body the whole—then ointment to spread (is) proper, = dimm buto-phatú mahlàm palóke awáje, G.

= dimm buto———ó mahlàm paleóno béy, A.

Walk a little slowly, *lit*:

little slow*ly* walk. = âpo tshùd*be* yá; ["*bé*" and Astori "*te*" is an affix of manner] G.

= âpo cúd*te* yáss; A.

Drink water which is neither too warm nor too cold, *lit*: water not much warm, not much cold drink, = wéy ne bôdo tâto né bôdo shídalo pí G.

= wéy ne láo tâto né láo shídalo pí, A.

Eat neither sour, nor salt, nor sweet things. *lit*: not sour, not salt, not sweet [do] not eat, = né tshítto, né padjù, né

SHINA DIALOGUES.—(*Continued.*)

		môro né khá, G.
	=	nà tshítti, nà lûni, nâ môri ne khá, A.
Don't let your feet get wet; keep them dry, *lit*: feet never wet [let them] not become; dry keep.	=	pà karè djargann ne bey; shuko tshiwí, [tshoré" Astori] Gh. & A.
Slippery	=	djargann. G.
Wet,	=	âjo, G.
When you go to sleep at night, throw many clothes over you, lit: at night, thou sleepest, clothes much throw over,	=	râto tu suêy, tshîle bodo ajewí, G.
	=	râto tu sê, tshîle lâ ajewí. A.
Get into a good perspiration, *lit:* much perspiration make flow,	=	bôdo girôm wareré, G.
	=	lâo huluk walé A.
Then you will, with God's help, get well again, *lit*: then thou, God's blessing with, good wilt become,	=	*Tà* tù, khudà fazl-sat, mîshto bey Gh.
	=	*Tà* tù, khudàin fazl-sate, mîshto bey. A.

CONVERSATION OF A PEASANT WITH A RAJA.

Give my compliments to the Raja, *lit*: to the Raja my salute cause to reach,	=	Rajáte méy juy ipié G.
	=	Ráte méy salám nipiár. A.
The Raja calls thee,	=	Ráse tute ho thean, *lit*; the
	=	Raja to thee "halloo"
	=	does, G.
		Rájse tûte éteun, *lit*: the Raja to thee calls. A.
Peace [be] on you,	=	As-salám aleykum.
On you [be] peace,	=	Aleykum salám.
Halloo! good man! where have you come from, *lit*: Halloo! good man! thou whence hast come?	=	Ey! shó mushá! tu kónu alo? G.
	=	Alá! shó mushá, kónu alu? A.
Sir! I have come on the strengh of your great name, *lit*: Sir! your name taking I have come,	=	ju! tey nom giní álos. G.
	=	ju teyn nom ginîte, alos A.
On what business have you come? *lit*: what business taking hast thou come?	=	djêk krómm gì álo? G.
	=	djôk krom gî alo? A.
Bestow on me a bit of land, *lit*: to me soil a bit [lukék] kindness do ["let there be," in Astori]	=	máte kúy lukêk mihribáni thé G.
	=	múte kuy lukék mihribáni bo A.

N. B. *lukek* was described to me as being equivalent to two or three "Halls" in Panjabi which is the amount that three pairs of bullocks can plough in the year = three ploughs; but at the same time "lukék" was also explained to me as being only *one day's ploughing.*

Sir,	=	jú, djú, dabón G.
	=	damón A.
I will do you service, *lit*: I, thee service will do,	=	mas téy shenarî thèm G.
	=	muso tey shenarî them A.
Kindness, present, mercy!	=	shazdé, mihribani! G. & A.
Thanks to the Raja,	=	shukr Rajo.
He has acquired a good name (by his kindness) *lit*: he has done name [the Hindustani "neyk-nám"]	=	namôsh thea Gh.
	=	namosh thâu A.

ON TIME.

One portion of either day or evening,	=	tshónek.
Sun one portion has come, viz: the day is four hours old,	=	sûri tshónak áli.

SHINA DIALOGUES.—(*Continued.*)

[Midday] it has met together, = dazó billí. Gh.

The sun together has come= sure diazó âli. A.

Down, = pishìn.

The snn is going down, = sûre pishìn billí.

Sunset, = bûr.

The sun has set, = sûre bûr billí.

The woman to sleep has begun =9 o'clock, = tshéy sukêyn billí. Gh

= tshéy soakëyn billí. A.

N. B.—The women leave off spinning at about 9 o'clock in the evening "time for all honest people to go to bed."

Night divided has become, =midnight, = râti trang billi.

One hour before morning, *lit*: Of morning one wink is, = lotshîki tùgg billí. G.

= lotshîki dùss billí. A.

Morning, = lô.

The morning has dawned = lô biló.

The peaks are red=It is day, = tillí djill billî.

The peaks have vanished, = tillí thàm biléj. G.

The peaks have vanished, = tillí géjj beléj [also "maràg" in Astori for "thàm "]

The White evening =twilight, = shêo shâm.

Moon full has become =full moon, = yûn pûri billí.

Moon divided has become =half moon, = yûn trang billí.

Moon semicircular has become=4th quarter,= yûn khôlí billí.

Moon old has become =new moon, = yûn shâdi billí.

Darkness has come [in Astôri "tsîn,"] = katêsh álu.

The Ghilghitis term the second 15 days of the month "the fortnight's darkness."

Where not specially indicated, the Astori and Ghilghiti enumeration for time is identical It seems, however, that the Ghilghitis understand the divisions of time better than the Astoris and Chilasis, although the Astoris are somewhat acquainted with the Panjabi way of reckoning time. Compare " Chapter on Time" in Vocabulary.

APPENDIX TO SHINA VOCABULARY.

The Curator of the Lahore Museum, Mr. Baden Powell, to whom I owe the cataloguing and preservation of my Tibetan and Dardu curiosities, has obliged me with the following List of Chilasi words which he collected from some men whom he met on a tour towards the frontier of that country. The same officer to whose drawings Volume III. of this work will owe its attractiveness, has also favored me with an explanation of some Panjabi Industrial, Zoological, and Botanical terms, with the precise English equivalents of which I was unacquainted.

Water — waí.
Lassi — mail, (sour milk "lassi" of Kághán, &c.)
Wheat — Gúnh, corruption evidently of Gehun.)
Fire — hagár.
Tree — Búté, Gold = són.
Earth (mitti) — sum.
Grass —kath.
Cattle —go.
Buffalo — maishé.
Goat — latt.
Sheep — ailé.
Mother — áje.
Father — bábo.
Son — puch,
Mountain — khun.
Cloudysky — ado.
Rocky — batt.

Man — manur.
Woman — chai.
Wood — júk.
Milk — dudh.
Heaven — Asmán. } Just as in Hindustán.
"Ghee" ghi. }
House — gosh.
Chapatti or bread — tiki.
The act of patting out the flat cake "tiki-tun."
Cloth (generally)—jamáli.
Woollen cloth (pattu)—Chanahri.
a "loongee" — lungi.
Juniperus — chilí.
Pinus Excelsa — chí.
Picea Webbiana — rréí.
Deodár — palur.

N. B.—I use the *ch* like your *tsh*; and j as in English not as in German; the vowel 'e' as in German.

Note.—It is clear that for the articles these people *import* or *trade* with they use the Hindi or down country words; what their own country produces they have their own names for; e. g. *cotton*, cloth is always imported and known by Hindi names, *lungi* &c., *woollen* cloth they *make* and call "Chanahrí" which is a peculiar word. The people came from Tángír, near Chilás, 4 days journey below Ghilgit on the same side; 8 day's march to Amb.

ANIMALS.

Bára-Singh, (lit the "twelve tyend") *Cervus elaphus*: whether the same in the Hills and plains I do not know.
Markhor (wild goat) the "snake eating" goat.
Harri, (lark)?
Tshakor, (partridge) the *Caccabis Chakor* of Jerdon.
Titar, the black partridge, *Francolinus vulgaris* Jerdon III. p. 558.
Maina *(Acridotheres tristis)* Jerdon II. 352,) the common "Maina."
Newal (weasel ?)
Tshak-tshundar, muskrat?
A kind of cracker or fire work is also called by this name in the Punjab as on being lighted it runs about on the groundlike a rat.

MISCELLANEOUS.

Dupatta—a scarf worn by women, so called because made of two pieces sewn together.
Lungi—a check-cotton cloth, worn as a waistbelt or as a turban. Excellent lungis are made at Peshawur, &c.
Kangni.— a small earthen vessel covered with basket work for holding fire: carried under the clothes for warmth.
Bâjra,—a kind of millet, *Penicillaria spicata.*
Sereo—Not known.
Mak—for Makai,— Indian Corn (*Zea mays.*)
Pit.—Not known.
Sang (shell) or Shank. The large conch shell, used in old Hindu Mythology as a war trumpet and still as a trumpet in religious ceremonies. Pieces of this shell are made into wristlets, and into ornaments of all kinds.
Sofaida is the "Abile" white Poplar, *Populus alba.* The species *P. fastigiata* is called also by the same name. The white wood boxes in which Kabul grapes are imported are made of it—In Ladák and Lahul it is used for roofing
Alú Bokhara, is a fruit tree. (*Prunus domestica* var: Bokharensis) and as dried fruit, the *prunes* imported from Kabul and elsewhere. The dark variety of plum is sometimes grown in the plains (cultivated.)
Phák or Phág is the wild fig, *Ficus caricoides* (called by that name in Kághán and about that region of country (Anjir of plains) or Phagwárí.

[The following words were collected by my Munshi, Ghulam Nabi. They are all Ghilghiti and were written down by him in the Arabic characters on the right of this page.]

English.	Ghilghiti.	گلگتي
Cap,	khoi,	کهوي
Turban,	thato,	تهاتو
Jacket,	kurtaní,	کورتني
Coat,	pheren,	پهرن
Waistcoat,	nîmtenn,	نيم تن
Girdle,	dagbano,	دگ بنو
Dupatta, [a kind of scarf,]	djuli,	جولي
Sheets,	lahun,	لهون
Trowsers,	zuneli,	زونلي
Strings of drawers,	ghuski, (?)	غسکي
Stockings,	djurab,	جراب
Gloves,	pandja,	پنجه
Place for buttoning a jacket,	gerî,	گري
Sleeves,	boyin,	بوئن
Lappets,	muni,	موني
Tshógha, (mantle, long gown,	shuqa,	شقه
Quilt,	aji kosh,	اجي کوش
Felt, (namda,)	khamu,	خمو
Pillow,	unukish,	اونوکش
Handkerchief,	laqpiss,	لقپس
Red forehead-band,	kuli,	کلي
Carpet, (made of cotton,)	shatrandji,	شطرنجي
Check-cotton cloth, [lungi,]	lungi,	لنگي
Langoti, (an apology for trowsers,)	tshakoti,	چکوٹي
Persian carpet, (made of wool,)	qâlîn,	قالين
Curl-ribbons,	bóno,	بونو
Shawl,	bafril djóli,	بفريل جولي
Petticoat,	peyshuwul,	پيشوول
Shoes,	kupshá,	کپشه

English.	Ghilghiti.	گلگتي
Loose sort of drawers,	shawalàk,	شولک
Shoulder strap	azóq, ?	ازوق
ORNAMENTS.		
Bangles,	kau,	کاو
Ring,	borono,	برونو
Necklace, ?	shotrokao,	شتروکاو
Ear-pendants,	tshuli,	چولي
Earring,	ghâshi, (?)	غاشي
Arm-ring,	ka,	
Silver amulet chain,	tomar,	تمر
Large earring,	ghashi,	غاشي
MISCELLANEOUS.		
Iron clubs,	daphus,	دپهس
Ramrod,	shelí,	شلي
A Karat called Ratti,	namir,	نمير
Tshîna, [millet,]	anu,	انو
Kangni, [a small millet,]	firpitt,	فرپت
Bajera, [a kind of millet ?]	bukâkk,	بوکک
Sereo, do. do.	dangharí-ganó,	دنگ هاري گنو
Mak, [Indian corn,]	biláí,	بلائي
Knife,	khatâr,	خٹار
Large knife,	shâp,	شاپ
Jackal,	shâl,	شال
Deer,	róntsh,	رونچ
Small lizard,	kerkili,	کرلي
Mangoose, Weasel, (Newil,)	shántsh,	شانچ
Mouse,	muyinì,	موئيني
Bat, [tshaktshunder,]	ûnmumiu,	عنميو
Ticks, [tshitsher,]	belu,	بلو
Back,	pîto,	پيٹو

Note.—What my Munshi rendered by ع and غ were probably only indistinct utterances of his Ghilghiti informant.

EXTRACT FROM PREFACE TO PART I.

As several years have passed since the publication of Part I. of Dardistan, an extract from its Preface may be useful in explaining the nature of the work on which I am engaged. "The first volume "The races and languages of Dardistan," was composed under considerable difficulties. The Punjab Government could only afford me leave for the "Special Mission" on which I was deputed, between the 6th of August and the 20th of October 1866. [Kashmir I had visited in 1865 and again in 1866. Ladak, &c., I had also already visited.] During that period I had to make generally two, and sometimes three, marches a day, [from 15 to 35 miles] mostly on foot, over mountainous country, a portion of which was the scene of frontier warfare. I found that the ferocity of the people of Dardistan had been exaggerated, but moving on unknown soil, I had to take every precaution. Three weeks also of the short leave which I had were devoted to searching after the remains of my friend Mr. H. Cowie, who, together with two followers, had perished on a tour through Ladak &c., which I had terminated on the 1st of July of the same year. I may, however, say that whatever my contribution to philological science may be worth I *literally* never wasted a single waking hour during my tour. Surrounded by enemies, often thirsty, hungry and without shelter, I endeavoured to acquire from semi-savages what have hitherto been [with the exception of a few words] entirely unknown languages. The Dardus have no written character. After acquiring the most necessary words I used to put simple questions to my new acquaintances and endeavour to elicit the Grammatical forms which I required in their replies. I need not dwell on the many disappointments which this endeavour entailed. Often when almost certain of a particular tense &c. &c., I would discover that my informants had either mistaken the question, been unable to answer it or had in reply made use of an *idiom*. Two Shins accompanied me to the Punjab where they stayed for a few months and to this circumstances I owe the correction of the Shiná portion of the book. (Since then another Gilgiti, four Kafirs and two Chilásis have entered my service). On the whole, I am inclined to think that by far the greater portion of the book is correct. The arrangement, I am aware, is not systematic throughout, but I would beg my critics to remember that, even such as it is, it is a great improvement on the scattered Memos likely to be made by a traveller in those regions. Scarcely back from the tour I found myself in the midst of work. Fully occupied by official, editorial and other literary duties it is not to be wondered at that the present work exhibits some signs of a hasty performance.....

The spelling adopted in this book is generally as in German, but in consequence of want of sufficient or proper type the following signs:—, ^ or ′ have often been made to do service for one another.* I may state that "th" "ph" "kh" are always to be read diacritically. [ ] encloses either the sentence in which the particular word referred to is contained or is a doubtful word. Signs of interrogation either mean that the word is very doubtful or that the explanation will be found further on."

* Indeed there are not enough "signs" at the Lahore presses to accentuate all the words and I must, therefore, postpone the publication of an accurate edition to a possible future of literary ease in Europe.

INTRODUCTION TO PART III.

To any one interested in the remnants of an ancient civilization, the absorption of the Dard races which is now going on is naturally a melancholy event. The legends and songs which I collected at Gilgit in 1866 will not live for many generations after most of its inhabitants have been dispersed to more savage or more "orthodox" regions, or have completely come under foreign rule. The Muhammadan Affghans will encroach on the inhabitants of the Hindu Kush, till the last blue-eyed "Kafir" girl has been sold into slavery (perhaps by her own father as an act of propitiation of his Muslim neighbour) or till the monotony of Islam has smothered the national life which resisted the attacks of Timur.

The material which I have collected, although abundant, is not complete. I will, however, no longer delay its publication in the hope that more and more accurate information may yet reach me. If it does, I can always "add" "explain" or "correct." If I do not hasten to publish the information which I still have, it may share the fate of the MSS. which exposure has already rendered illegible.* Circumstances may also arise which will leave these fragmentary records as the only ones, regarding races which are disappearing. The interests of science require that I should publish what I have, at whatever cost to an Author's wish to offer something complete and in an attractive form.

Therefore, rather than allow the material of 1866 to perish, to which I have had the opportunity of largely adding in 1872, I am compelled to publish it (with the addition of copious notes) almost in the form in which I first committed it to writing. My official work is heavy and various, and I can obtain no leave from Government to elaborate the results of a mission on which it sent me in 1866. I am much indebted to the learned world for their reception of Parts I. and II. of my Dardistan, some years ago, and am very grateful to those Societies and Savans in England who memorialized the Home Government in 1869 to grant me leave to finish my book, which under present circumstances, can only come out in fragments and at uncertain periods.

The unfortunate termination of Mr. Hayward's mission has also influenced my decision to "publish" as soon as possible. This gentleman, instead of being provided with Parts I. and II. of Dardistan, was forced into the position of being, in 1870, an original explorer on behalf of the Geographical Society, of what had, to a great extent, already been treated with considerable minuteness by myself in 1866. He was thus obliged to go over the same ground, as far as he could, in the very brief Vocabularies which he collected. He was not a philologist, but he might have studied with advantage my Dardu "Vocabularies and Dialogues" previous to starting on his expedition and then would have been enabled to have *added* something to our knowledge of one or the other of the Dard languages. It is not likely that Dardistan will soon again be

* Some of my notes, which would have recalled observations, had I been able to write them out in 1867, are now meaningless to me. A few songs, &c., &c., written down in pencil, have become obliterated either by exposure during the tour or lapse of time, and if I wish to save the bulk of the material which I have collected, I must be prepared to sacrifice any literary vanity which I may have and merely put my "Dardistan" into a printed form for future elaboration, either by myself or some other enquirer.

visited, but in any case, it is necessary that future explorers should possess, as a starting point, all that has been collected by their predecessors, however imperfect that information may be, I believe however, that considering the difficulties of investigating the history &c. of semi-savage tribes, information is afforded on all points of any importance in the following pages. I have to add that the Legends, Fables and a few pages of the Chapter on the "Manners of the Dards" have already been published in the "*Indian Antiquary*."

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I. DARDU LEGENDS.

[*Committed to writing for the first time in* 1866 *from the dictation of Dards. This race has no written character of its own.*]

A.—DEMONS=YATSH.*

Demons are of a gigantic size, and have only *one eye which is on the forehead.* They used to rule over the mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the Demons have relinquished their possessions, and only occasionally trouble the believers.

They do not walk by day, but confine themselves to promenading at night. A spot is shown near Astor at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar [cultivator] at Grukōt, a village further on, on the Kashmir road, had with great trouble sifted his grain for storing, and had put it into baskets and sacks. He then went away. The Demons came—five in number,—carrying huge leather sacks into which they put the grain. They then went to a place which is still pointed out and called "*Gué* Gutumé Yatsheyn gau boki," or "The place of the demons' loads at the hollow"—Gué being the Shina name for the present village of Grukōt. There they brought up a huge flat stone—which is still shown—and made it into a kind of pan "tawa" for the preparation of bread. But the morning dawned and obliged them to disappear; they converted the sacks and their contents into earthen mounds which have the shape of baskets and are still shown.

1.—THE WEDDING OF DEMONS.

"A Shikari [sportsman] was once hunting in the hills. He had taken provisions with him for five days. On the sixth day he found himself without any food. Excited and fatigued by his fruitless expedition he wandered into the deepest mountain recesses, careless whither he went as long as he could find water to assuage his thirst, and a few wild berries to allay his hunger. Even that search was unsuccessful and, tired and hungry, he endeavoured to compose himself to sleep. Even that comfort was denied him, and nearly maddened with his situation he again arose and looked around him. It was the first or second hour of night and at a short distance he descried a large fire blazing a most cheerful welcome to the hungry, and now chilled, wanderer. He approached it quietly, hoping to meet some other sportsman who might provide him with food. Coming near the fire he saw a very large and curious assembly of giants eating, drinking and singing. In great terror he wanted to make his way back, when one of the assembly who had a squint in his eye got up for the purpose of fetching water for the others. He overtook him, and asked him,

* "Yatsh" means "bad" in Kashmiri.

whether he was a " child of man." Half dead with terror he scarcely could answer that he was, when the Demon invited him to join them at the meeting which was described to be a wedding party. The Shikari replied " You are a Demon and will destroy me : " on which the spirit took an oath *by the sun and the moon*, that he certainly would not do so. He then hid him under a bush and went back with the water. He had scarcely returned when a plant was torn out of the ground and a small aperture was made into which the giants managed to throw all their property, and, gradually making themselves thinner and thinner, themselves vanished into the ground through it. Our sportsman was then taken by the hand by the friendly demon, and, before he knew how, he himself glided through the hole and found himself in a huge apartment which was splendidly illuminated. He was placed in a corner, where he would not be observed. He received some food and gazed in mute astonishment on the assembled spirits. At last, he saw the mother of the bride taking her daughter's head into her lap and weeping bitterly at the prospect of her departure into another household. Unable to control her grief, and in compliance with an old Shin custom she began the singing of the evening by launching into the following strains.

SONG OF THE MOTHER.

ORIGINAL.

Ájjeyn Biráni *	*mey palise,*	*shikk sanéy,*
(Thy) mother's Birani !	my little darling	ornaments will wear,
Inne Buldar	*Bútshe*	*angai tapp bey hani,*
[Whilst] Here at Buldar	Bútshe	the heavens dark will become,
Nágeri Phall	*Tshátshe*	*Kani miráni in,*
The Nagari (of race) Phall	Tshatshe	of Khans the prince will come
Téyn Mírkán	*málose*	*tshé gùm bagéy,*
Thy Mirkan	father-from	new corn will be distributed.
Sátti Yabeo wey bo!	*Shadú Malik bojum théum.*	
Seven rivers' water be !	Shadu Malik a going	will make,
Tey Mirkann malo	*Tshe gi bage,*	
Thy, Mirkann, father,	Now ghee	will distribute.

TRANSLATION.

" Oh Biráni, thy mother's own ; thou little darling wilt wear ornaments, whilst to me, who will remain here at Buldar Butshe, the heavens will appear dark. The prince of Lords of P'hall Tshatshe race is coming from Nagyr and Mirkann, thy father, now distributes corn, [as an act of welcome.]

---

* The father's name was Mir Khan.

The daughter's „ „ Birani.

The bridegroom's name was Shadu Malik of Nagyr of Phall Tshatshe race and the place of the wedding was Buldar Butshe.

Be (as fruitful and pleasant) as the water of seven rivers, for Shadu Malik [the prince] is determined to start, and now thy father Mirkann is distributing ghee [as a compliment to the departing guest.]

The Shikari began to enjoy the scene and would have liked to have stayed, but his squinting friend told him now that he could not be allowed to remain any longer. So he got up, but before again vanishing through the above mentioned aperture into the human world he took a good look at the Demons. To his astonishment he beheld on the shoulders of one a shawl, which he had safely left at home. Another held his gun; a third was eating out of his own dishes; some had his many-coloured stockings on, and another disported himself in Pidjamas [drawers] which he only ventured to put on, on great occasions. He also saw many of the things that had excited his admiration among the property of his neighbours in his native village being most familiarly used by the Demons. He scarcely could be got to move away, but his friendly guide took hold of him and brought him again to the place where he had first met him. On taking leave he gave him three loaves of bread. As his village was far off he consumed two of the loaves on the road. On reaching his home he found his father who had been getting rather anxious at his prolonged absence. To him he told all that had happened and showed him the remaining loaf of which the old man ate half. His mother, a good housewife, took the remaining half and threw it into a large granary where, as it was the season of Sharó (autumn) a sufficient store of flour had been placed for the use of the family during the winter. Strange to say, that half loaf brought luck, for demons mean it sometimes kindly to the children of men and only hurt them when they consider themselves offended. The granary remained always full and the people of the village rejoiced with the family, for they were liked and were good people. It also should be told that as soon as the Shikari came home he looked after his costly shawl, dishes, and clothes, but he found all in its proper place and perfectly uninjured. On enquiring amongst his neighbours he also found that they too had not lost anything. He was much astonished at all this till an old woman who had a great reputation for wisdom told him that this was the custom of demons and that they invariably borrowed the property of mankind for their weddings and as invariably restored it. On occasions of rejoicings amongst them they felt kindly towards mankind." Thus ends one of the prettiest tales that I have ever heard.

2.—THE DEMON'S PRESENT OF COALS IS TURNED INTO GOLD.

Something similar to what has just been related is said to have happened at Doyur on the road from Ghilgit to Nagyr. A man of the name of Phûko had a son, named Laskirr, who, one day, going out to fetch water was caught by a Yatsh who tore up a plant ["reeds"?] "phurú" and entered with the lad into the fissure which was thereby created. He brought him to a large palace in which a number of goblins, male and female

were diverting themselves. He there saw all the valuables of the inhabitants of his village. A wedding was being celebrated and the mother sang :

Gúm bagé déy, Buduléy Khatúni.
Gúm bagé déy, huhá huhá ! !
Gí bagé déy, Buduléy Khatúnise.
Gí bagé déy, huhá huhá ! !
Mōtz bagé déy, Buduley Khatúni.
Motz bagé déy, huhá huhá ! !
Mô „ „ „ &c., &c.

TRANSLATION.

Corn is being distributed, daughter of Budul.
Corn is being distributed, hurrah! hurrah! (*Chorus.*)
Ghee is being distributed, &c. &c. (*Chorus.*)
Meat is being distributed, &c. &c. (*Chorus.*)
Wine is being distributed, &c. &c. &c. &c. (*Chorus.*)

On his departure, the demon gave him a sackful of coals and conducted him, through the aperture made by the tearing up of the reed, towards his village. The moment the demon had left, the boy emptied the sack of the coals and went home, when he told his father what had happened. In the emptied sack they found a small bit of coal which as soon as they touched it became a gold coin, very much to the regret of the boy's father who would have liked his son to have brought home the whole sackful.

B.—"BARAI" "PERIS" "FAIRIES."

They are handsome, in contradistinction to the Yatsh or Demons, and stronger; they have a beautiful castle on the top of the Nanga Parbat or Dyarmul (so called from being inaccessible). This castle is made of crystal, and the people fancy they can see it. They call it "Shell-batte-kōt" or "Castle of Glass-stone."

1. THE SPORTSMAN AND THE CASTLE OF THE FAIRIES.

Once a sportsman ventured up the Nanga Parbat. To his surprize he found no difficulty, and venturing farther and farther he, at last, reached the top. There he saw a beautiful castle made of glass and pushing one of the doors he entered it, and found himself in a most magnificent apartment. Through it he saw an open space that appeared to be the garden of the castle, but there was in it only one tree of excessive height and which was entirely composed of pearls and corals. The delighted sportsman filled his sack in which he carried his corn and left the place hoping to enrich himself by the sale of the pearls. As he was going out of the door he saw an innumerable crowd of serpents following him. In his agitation he shouldered the sack and attempted to run, when a pearl fell

out This a serpent at once swallowed and disappeared. The sportsman, glad to get rid of his pursuers at any price, threw pearl after pearl to them and in every case it had the desired effect. At last, only one serpent remained, but for her [a fairy in that shape ?] he found no pearl and, urged on by fear, he hastened to his village Tarsing, which is at the very foot of the Nanga Parbat. On entering his house he found it in great agitation ; bread was being distributed to the poor as they do at funerals, for his family had given him up as lost. The serpent still followed and stopped at the door. In despair, the man threw the corn-sack at her, when lo ! a pearl glided out, which was eagerly swallowed by the serpent which immediately disappeared. However, the man was not the same being as before. He was ill for days and in about a fortnight after the events narrated, died, for fairies never forgive a man who has surprised their secrets.

2. THE FAIRY WHO PUNISHED HER HUMAN LOVER.

It is not believed in Astor that fairies ever marry human beings, but in Ghilghit there is a legend to that effect. A famous sportsman, Kibá Lorì, who never returned empty-handed from any excursion, kept company with a fairy to whom he was deeply attached. Once in the hot weather the fairy said to him not to go out shooting, during " the seven days of the summer," " Canicular" which are called " Bardá," and are supposed to be the hottest days in Dardistan. " I am," said she, " obliged to leave you for that period and, mind, you do not follow me." The sportsman promised obedience and the fairy vanished, saying that he would certainly die if he attempted to follow her. Our love-intoxicated Nimrod, however, could not endure her absence. On the fourth day he shouldered his gun and went out with the hope of meeting her. Crossing a range he came upon a plain where he saw an immense gathering of game of all sorts and his beloved fairy milching a " Kill " [markhor] and gathering the milk into a silver vessel. The noise which Kibá Lorí made caused the animal to start and to strike out with its legs, which upset the silver vessel. The fairy looked up, and to her anger beheld the disobedient lover. She went up to him and, after reproaching him, struck him in the face. But she had scarcely done so when despair mastered her heart, and she cried out in the deepest anguish, that " he now must die within four days " " However," she said, " do shoot one of these animals, so that people may not say that you have returned empty-handed." The poor man returned crest-fallen to his home, laid down and died on the fourth day.

C.—DAYALL = WIZARDS AND WITCHES.

The gift of second sight or rather the intercourse with fairies is confined to a few families in which it is hereditary. The Wizard is made to inhale the fumes of a fire which is lit with the wood of the *tshilì* * (Panjabi=Padam) a kind of firwood which gives much smoke. Into the fire the milk of a white sheep or goat is poured. The wizard inhales the smoke till he apparently becomes insensible. He is then taken on the lap of one of the spectators who sings a song which restores him to his senses. In the meanwhile, a goat is

* Elsewhere called " *tshi*."

slaughtered and the moment the fortune-teller jumps up, its bleeding neck is presented to him which he sucks as long as a drop remains. The assembled musicians then strike up a great noise and the wizard rushes about in the circle which is formed round him and talks unintelligibly. The fairy then appears at some distance and sings, which, however, only the wizard hears. He then communicates her sayings in a song to one of the musicians who explains its meaning to the people. The wizard is called upon to foretell events and to give advice in cases of illness, &c. &c. The people believe that in ancient times these Dayalls invariably spoke correctly, but that now scarcely one saying in a hundred turns out to be true. Wizards do not now make a livelihood by their talent, which is considered its own reward.

There are few Legends so exquisite as the one which chronicles the origin or rather the rise of Ghilghit. The traditions regarding Alexander the Great, which Vigne and others have imagined to exist among the people of Dardistan, are unknown to, at any rate, the Shiná race, excepting in so far as any Munshi accompanying the Maharajah's troops may, perhaps, accidentally have referred to in conversation with a Shin. Any such information would have been derived from the Sakandarnama of Nizámi and would, therefore, possess no original value. There exist no ruins, as far as I have gone, to point to an occupation of Dardistan by the soldiers of Alexander. The following legend, however, which not only lives in the memories of all the Shin people, whether they be Chilasis, Astoris, Ghilgitis, or Brokhpá [the latter as I discovered living actually side by side with the Baltis in Little Tibet] but which also an annual festival commemorates, is not devoid of interest from either an historical or a purely literary point of view.

D.—HISTORICAL LEGEND OF THE ORIGIN OF GHILGHIT.

"Once upon a time there lived a race at Ghilghit whose origin is uncertain. Whether they sprung from the soil or had immigrated from a distant region is doubtful; so much is believed that they were Gayupí,=spontaneous, aborigines, unknown. Over them ruled a monarch who was a descendant of the evil spirits, the Yatsh, who terrorized over the world. His name was Shiribadatt, and he resided at a castle in front of which was a course for the performance of the manly game of Polo [described elsewhere]. His tastes were capricious, and in every one of his actions his fiendish origin could be discerned. The natives bore his rule with resignation, for what could they effect against a monarch at whose command even magic aids were placed? However, the country was rendered fertile, and round the capital bloomed attractive gardens.

"The heavens, or rather the virtuous Peris, at last grew tired of his tyranny, for he had crowned his iniquities by indulging in a propensity for cannibalism. This taste had been developed by an accident. One day his cook brought him some mutton broth, the like of which he had never tasted. After much inquiry as to the nature of the food on which the sheep had been brought up, it was eventually traced to an old woman, its first owner. She stated that her child

and the sheep were born on the same day, and losing the former, she had consoled herself by suckling the latter. This was a revelation to the tyrant. He had discovered the secret of the palatability of the broth, and was determined to have a never-ending supply of it. So he ordered that his kitchen should be regularly provided with children of a tender age, whose flesh, when converted into broth, would remind him of the exquisite dish he had once so much relished. This cruel order was carried out. The people of the country were dismayed at such a state of things, and sought slightly to improve it by sacrificing, in the first place, all orphans and children of neighbouring tribes! The tyrant, however, was insatiable, and soon was his cruelty felt by many families at Ghilghit, who were compelled to give up their children to slaughter.

" Relief came at last. At the top of the mountain Ko, which it takes a day to ascend, and which overlooks the village of Doyur, below Ghilghit, on the other side of the river, appeared three figures. They looked like men, but much more strong and handsome. In their arms they carried bows and arrows, and turning their eyes in the direction of Doyur, they perceived innumerable flocks of sheep and cattle grazing on a prairie between that village and the foot of the mountain. The strangers were fairies, and had come [perhaps from Nagyr?] to this region with the view of ridding Ghilghit of the monster that ruled over it. However, this intention was confined to the two elder ones. The three strangers were brothers, and none of them had been born at the same time. It was their intention to make Azru Shemsher, the youngest, Rajah of Ghilghit, and, in order to achieve their purpose, they hit upon the following plan. On the already noticed prairie, which is called Didingé, a sportive calf was gambolling towards and away from its mother. It was the pride of its owner, and its brilliant red colour could be seen from a distance. 'Let us see who is the best marksman,' exclaimed the eldest, and, saying this, he shot an arrow in the direction of the calf, but missed his aim. The second brother also tried to hit it, but also failed. At last, Azru Shemsher, who took a deep interest in the sport, shot his arrow, which pierced the poor animal from side to side and killed it. The brothers, whilst descending, congratulated Azru on his sportsmanship, and on arriving at the spot where the calf was lying, proceeded to cut its throat and to take out from its body *the titbits, namely the kidneys, and the liver.*

"They then roasted these delicacies, and invited Azru to partake of them first. He respectfully declined, on the ground of his youth, but they urged him to do so, 'in order,' they said, 'to reward you for such an excellent shot.' Scarcely had the meat touched the lips of Azru than the brothers got up, and, vanishing into the air, called out, 'Brother! you have touched impure food, which Peris never should eat, and we have made use of your ignorance of this law, because we want to make you a human being* who shall rule over Ghilghit; remain therefore at Doyur.' Azru, in deep grief at the separation, cried, 'Why remain at Doyur, unless it be to grind corn?' 'Then,' said the brothers, 'go to Ghilghit.' 'Why,' was the reply, 'go to Ghilghit, unless it be to work in the gardens?' 'No, no,' was the last and consoling rejoinder; 'you will assuredly become the king of this country, and deliver it from its merciless oppressor.'

* Eating meat was the process of "*incarnation.*"

No more was heard of the departing fairies, and Azru remained by himself, endeavouring to gather consolation from the great mission which had been bestowed on him. A villager met him, and, struck by his appearance, offered him shelter in his house. Next morning he went on the roof of his host's house, and, calling out to him to come up, pointed to the Ko mountain, on which, he said, he plainly discerned a wild goat. The incredulous villager began to fear he had harboured a maniac, if no worse character; but Azru shot off his arrow, and, accompanied by the villager (who had assembled some friends for protection, as he was afraid his young guest might be an associate of robbers, and lead him into a trap), went in the direction of the mountain. There, to be sure, at the very spot that was pointed out, though many miles distant, was lying the wild goat, with Azru's arrow transfixing its body. The astonished peasants at once hailed him as their leader, but he exacted an oath of secrecy from them, for he had come to deliver them from their tyrant, and would keep his incognito till such time as his plans for the destruction of the monster would be matured.

"He then took leave of the hospitable people of Doyur, and went to Ghilghit. On reaching the place, which is scarcely four miles distant from Doyur, he amused himself by prowling about in the gardens adjoining the royal residence. There he met one of the female companions of Shiribadatt's daughter (*golí* in Hill Punjabi, *Shadróy* in Ghilghiti) fetching water for the princess. This lady was remarkably handsome, and of a sweet disposition. The companion rushed back, and told the young lady to look from over the ramparts of the castle at a wonderfully handsome young man whom she had just met. The princess placed herself in a place from which she could observe any one approaching the fort. Her maid then returned, and induced Azru to come with her on the Polo ground, the "Shavaran," in front of the castle; the princess was smitten with his beauty and at once fell in love with him. She then sent word to the young prince to come and see her. When he was admitted into her presence, he for a long time denied being anything else than a common labourer. At last, he confessed to being a fairy's child, and the overjoyed princess offered him her heart and hand. It may be mentioned here that the tyrant Shiribadatt had a wonderful horse, which could cross a mile at every jump, and which its rider had accustomed to jump both into and out of the fort, over its walls. So regular were the leaps which that famous animal could take, that he invariably alighted at the distance of a mile from the fort and at the same place. On that very day on which the princess had admitted young Azru into the fort, King Shiribadatt was out hunting, of which he was desperately fond, and to which he used sometimes to devote a week or two at a time. We must now return to Azru, whom we have left conversing with the princess. Azru remained silent when the lady confessed her love. Urged to declare his sentiments, he said that he would not marry her unless she bound herself to him by the most stringent oath; this she did, and *they became in the sight of God as if they were wedded man and wife.** He then announced that he had come to destroy her father, and asked her to kill him herself. This she refused; but as she had sworn to aid him in every

* The story of the famous horse, the love-making between Azru and the Princess, the manner of their marriage and other incidents connected with the expulsion of the tyrant, deserve attention.

way she could, he finally induced her to promise that she would ask her father *where his soul was*. 'Refuse food,' said Azru, 'for three or four days, and your father, who is devotedly fond of you will ask for the reason of your strange conduct; then say, 'Father, you are often staying away from me for several days at a time, and I am getting distressed lest something should happen to you; do reassure me by letting me know where your soul is, and let me feel certain that your life is safe.' This the princess promised to do, and when her father returned refused food for several days. The anxious Shiribadatt made inquiries, to which she replied by making the already named request. The tyrant was for a few moments thrown into mute astonishment, and finally refused compliance with her preposterous demand. The love-smitten lady went on starving herself, till at last her father, fearful for his daughter's life, told her not to fret herself about him, as *his soul was* [*of snow?*] *in the snows*, and that he could only perish by fire. The princess communicated this information to her lover. Azru went back to Doyur and the villages around, and assembled his faithful peasants. Them he asked to take twigs of the fir-tree or *tshi*, bind them together and light them—then to proceed in a body with the torches to the castle in a circle, keep close together, and surround it on every side. He then went and dug out a very deep hole, as deep as a well, in the place where Shiribadatt's horse used to alight, and covered it with green boughs. The next day he received information that the torches (*talên* in Ghilghiti and *Lôme* in Astori) were ready. He at once ordered the villagers gradually to draw near the fort in the manner which he had already indicated.

"King Shiribadatt was then sitting in his castle; near him his treacherous daughter, who was so soon to lose her parent. All at once he exclaimed, 'I feel very close; go out, dearest, and see what has happened.' The girl went out, and saw torches approaching from a distance; but fancying it to be something connected with the plans of her husband, she went back, and said it was nothing. The torches came nearer and nearer, and the tyrant became exceedingly restless. 'Air, air,' he cried, 'I feel very, very ill; do see, daughter, what is the matter.' The dutiful lady went, and returned with the same answer as before. At last, the torch-bearers had fairly surrounded the fort, and Shiribadatt, with a presentiment of impending danger, rushed out of the room, saying 'that he felt he was dying.' He then ran to the stables and mounted his favourite charger, and with one blow of the whip made him jump over the wall of the castle. Faithful to its habit, the noble animal alighted at the same place, but alas! only to find itself engulphed in a treacherous pit. Before the King had time to extricate himself, the villagers had run up with their torches. 'Throw them upon him,' cried Azru. With one accord all the blazing wood was thrown upon Shiribadatt, who miserably perished. Azru was then most enthusiastically proclaimed as king, celebrated his nuptials with the fair traitor, *and, as sole tribute, exacted the offering of one sheep, instead of that of a human child, annually from every one of the natives.** This custom has prevailed down to the present day, and the people of Shin, wherever

* Possibly this legend is one of the causes of the unfounded reputation of cannibalism which was given by Kashmiris and others to the Dards before 1866, and of which one Dardu tribe accuses another, with which, even if it should reside in a neighbouring valley, it may have no intercourse. I refer elsewhere to the custom of drinking a portion of the blood of an enemy, to which my two Kafirs confessed.

they be, celebrate their delivery from the rule of a monster, and the inauguration of a more humane Government, in the month preceding the beginning of winter—a month which they call Dawakió or Daykió—after the full moon is over and the new moon has set in. The day of this national celebration is called 'nôs tshilí,' the 'feast of firs.' The day generally follows four or five days after the meat provision for the winter has been laid in to dry. A few days of rejoicing precede the special festivity, which takes place at night. Then all the men of the villages go forth, having a torch in their hands, which, at the sound of music, they swing round their heads, and throw in the direction of Ghilghit, if they are at any distance from that place; whilst the people of Ghilghit throw it indifferently about the plain in which that town, if town it may be called, is situated. When the throwing away of the brands is over, every man returns to his house, where a curious custom is observed. He finds the door locked. The wife then asks: 'Where have you been all night? I won't let you come in now.' Then her husband entreats her and says, 'I have brought you property, and children, and happiness, and anything you desire.' Then, after some further parley, the door is opened, and the husband walks in. He is, however, stopped by a beam which goes across the room, whilst all the females of the family rush into an inner apartment to the eldest lady of the place. The man then assumes sulkiness and refuses to advance, when the repenting wife launches into the following song:—

ORIGINAL.

Mù túté shábilès wó rajó tolyá.
I of thee glad am, oh Rajah's presented with tolahs!
Mù túté shabilès wó ashpa panu.
„ „ „ oh steed's rider.
Mù túté shabilès wó tumák gínu.
„ „ „ oh gun wearer. [Evidently a modern interpolation.]
Mú tùte shabilès wo kangár gínu.
„ „ „ oh sword wearer.
Mú tutè shabilès wo tshapàn banu
„ „ „ oh mantle wearer.
Mú tutè shabilès sha mul dé gínum
„ „ „ pleasure's price giving I will buy.
Mú tutè shabilès, wo gúmy tshíno.
„ „ „ oh corn heap!
Shabilès shá mul de ginum.
rejoicing pleasure's price giving I will buy.
Mu tutè shabilès, wò gïéy lòto.
„ „ „ oh ghee ball.
Shabilès sha mul de gínum.
Rejoicing pleasure's price giving I will buy.

TRANSLATION.

Thou hast made me glad! thou favourite of the Rajah!
Thou hast rejoiced me, oh bold horseman!
I am pleased with thee who so well usest gun and sword!
Thou hast delighted me, oh thou who art invested with a mantle of honour!
Oh great happiness! I will buy it all by giving pleasure's price.
Oh thou [nourishment to us] a heap of corn and a store of ghee!
Delighted will I buy it all by giving pleasure's price!

"Then the husband relents and steps over the partition beam. They all sit down, dine together, and thus end the festivities of the 'Nos.' The little domestic scene is not observed at Ghilghit; but it is thought to be an essential element in the celebration of the day by people whose ancestors may have been retainers of the Ghilghit Raja Azru Shemsher, and by whom they may have been dismissed to their homes with costly presents.

"The song itself is, however, well-known at Ghilghit.

"When Azru had safely ascended the throne, he ordered the tyrant's place to be levelled to the ground. The willing peasants, manufacturing spades of iron, 'Killi,' flocked to accomplish a grateful task, and sang whilst demolishing his castle:

ORIGINAL.

Kúro	*téyto*	*Shirí—ga—Badàt*		*djé*	*kuró*	
[I am]	hard said	Shiri	and Badatt! *	why	hard?	
Demm	*Singéy*	*Khotó*	*kúro*			
Dem	Sing's	Khotó	[is] hard			
Ná	*tshumáre*	*kílle*	*téy*	*ráke*	*phala*	*thèm*
[With] this	iron	spade	thy	palace	level	I do
Tshaké!	*túto*	*Shatshó*	*Malika*	*Demm*	*Singéy*	
Behold!	thou	Shatshó	Malika	Dem	Singh's	
Khotó	*kuró*	*na*	*tshumare*	*killéyi*		
Khotó	hard;	[with] this	iron	spade		
Téy	*rake*	*– ga*	*phalatém,*	*tshaké!*		
Thy	palace	very	I level,	behold!		

TRANSLATION.

"'My nature is of a hard metal,' said Shiri and Badatt. 'Why hard? *I* Khoto, the son of the peasant Dem Singh, am alone hardy; with this iron spade I raze to the ground thy kingly house. Behold now, although thou art of race accursed, of Shatsho Malika, I, Dem Singh's son, am of a hard metal; for with this iron spade I level thy very palace; look out! look out!'".

* Elsewhere called "Shiribadatt" in one name.

During the Nauroz [evidently because it is not a national festival] and the Eed, none of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on those days by tying ropes to trees and swinging themselves about on them.

E.—LEGENDS RELATING TO ANIMALS.

1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajalí," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "mû-mû-mû" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

2.—A BEAR MARRIES A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "makkay," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and eventually dwindled down to mere misshapen stumps. The girl, who had become of age, had to endure the caresses of her guardian by whom she eventually became enceinte. She died in child-birth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.*

4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Shah residing at a village near Astór, called Parishing. He was one night looking out whether any bear had come into his "tromba" field.† He saw that a bear was there and that he with his forepaws

* The scrupulousness of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious.

† Tromba to be made eatable must be ground into flour, then boiled in water and placed in the "tshamúl" [in Astori] or "popúsh" [Ghilgiti] a receptacle under the hearth and has to be kept in this place for one night after which it is fit for use after being roasted or put on a tawa [pan] like a Chupatti [a thin cake of unleavened bread.]
" barao " or tshítti barao=sour baráo [móro barao=sweet barao]

alternately took a pawful of "tromba," blew the chaff away and ate hastily. The man was one-eyed [shéo=blind; my Ghilgiti used "Kyor," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw this ran round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells this story, which the people affect to believe.

5.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mohammad, said that when he was taken a prisoner into Chilas,* he and his escort passed one day through one of the dreariest portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind-paws, holding a stick in their forepaws and dancing to the sound of the howls of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgiti corroborated the truth of the first portion of the account, which he said described a practice believed to be common to bears.

6.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Harginn," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends unto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mohammad, a saintly Akhunzada, but a regular Munchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one-day when he saw a stag which seemed intently to look in one direction. He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the

* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilas, Chitral, Badakhshan or Bukhara. The surveillance, however, which is exercised over prisoners, as they are being moved by goat-paths over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Dardistan, had been captured and had escaped. They narrated many stories of the ferocity of these mountaineers; *e. g.*, that they used their captives as fireworks, &c., &c., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1866, were committed by the invaders.

head and horns of the Markhor ! ! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginn means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

7.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kō." These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kō, as the case may be, relieving the other at certain stages. A Shikari once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind him and sucked his stomach clean out *aō ano:* This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

II. BUJONI = RIDDLES, PROVERBS AND FABLES.

A. RIDDLES.

THE NAVEL.

1. *Tishkóreya ushkúrey halól.*

"The perpendicular mountain's sparrow's nest.
The body's sparrow's hole."

A STICK.

2. Méy SAZIK héyn, súreo peréyn, bás dárre pató ; búja,*
my sister is at day [she] *walks, at night door behind ; listen !*

"Now listen! My sister walks in the day-time and at night stands behind the door;" As "Sas" "Sazik" also means a stick, ordinarily called "Kunali" in Astori, the riddle means: 'I have a stick which assists me in walking by day and which I put behind the door at night."

3. The Ghilgitis say "méy káke tré pay ; dashtea"=my brother has three feet ; explain now." This means a man's two legs and a stick.

A RADISH.

4. *Astori mió dádo dimm dáwa-lók ; dáyn sarpa-lok, buja.*

My grandfather's body [is] in Hades ; his beard [is in] this world, [now] explain !

This riddle is explained by "radish" whose body is in the earth and whose sprouts, compared to a beard, are above the ground. Remarkable above all, however, is that the unknown future state, referred to in this riddle, should be called, whether blessed or cursed, "Dawalòk" [the place of Gods] by these nominal Muhammadans. This world is called "Sarpalòk."=the world of serpents. "Sarpe" is also the name for man. "Lok" is "place," but the name by itself is not at present understood by the Shins.

A HOOKA.

5. *G. méy* DADI *shishédji agár, lúpenu* } A Hooka.
my father's mother on her head fire is burning, }

The top of the Hooka is the *dadi's* or grandmother's head.

A SWORD.

6. *Tutáng gotéjo rúi nikai*

"Darkness from the house the female demon is coming out," *viz:* "out of the dark sheath the beautiful, but destructive, steel issues." It is remarkable that the female Yatsh should be called "Rûi".

RED PEPPER.

7. *Lólo bakuró shé tshá lá há — bùja !*
In the red sheep's pen white young ones many are — attend!

This refers to the Redpepper husk in which there are many white seeds.

* Words inviting attention, such as "listen," "explain," &c. &c., are generally put at the end of riddles.

B. PROVERBS.

DOTAGE.

To an old man people say.

8. *Tú djarro móto shúdung* } "You are old and have got rid of your senses."
thou and old brains delivered, }

Old women are very much dreaded and are accused of creating mischief wherever they go.

DUTIES TO THE AGED.

9. *(Gh.*) Djuwanie keneru digasus, djarvelo betshumus* } "When young I gave away, now that I am old you should support me."
In youth's time I gave, in old age I demand }

A BURNT CHILD, &c., &c.

10. *Ek damm agáru dáddo dugúni shang thé !*
Once in fire you have been burnt, a second time take care !

EVIL COMMUNICATIONS, &c., &c.

11. *Ek khatsh látshek bilo búdo donate she.* } One rotten sheep spoils the whole flock.
One bad sheep if there be, to thewhole flock is an insult. }

12. Ek khatsho manújo budote sha = *one* bad man is to *all* an insult.

ADVICE TO KEEP GOOD COMPANY.

13. A. *Mishto manújo—katshi béyto, to mishto sitshé*
Katsho manujo—katshi béyto, to katsho sitshe
When you [who are bad ?] are sitting near a good man you learn good things.
" " " " " " bad " " " bad "
This proverb is not very intelligible, if literally translated.

DIMMI CON CHI TU PRATICHI, &c., &c.

14. *Tús máte rá : mey shughulo ró hun, mas tute rám : tu ko hanu* = "Tell me "my friend is such and such a one, I will tell you who *you* are."

DISAPPOINTMENT.

15. *Sháharè kéru gé shing shém thé — konn tshiní tey tshiní téyaní.*
"Into the city he went horns to place (acquire), but ears he cut thus he did.
"He went to acquire horns and got his ears cut off."

HOW TO TREAT AN ENEMY.

Dí dé, putsh kàh="give the daughter and eat the son," is a Ghilgit proverb with regard to how one ought to treat an enemy. The recommendation given is : "marry your daughter to your foe and then kill him," [by which you get a male's head which is more

* The abbreviations "G." and "A." stand respectively for "in the Ghilghiti dialect" and "in the Astori dialect."

valuable than that of a female.] The Dards have sometimes acted on this maxim in order to lull the suspicions of their Kashmir enemies.*

C. FABLES.

The woman and the hen.

16. *Eyk tshéekeyn kokói ek asílli ; sése sóni thúl (hané) déli ; setshéy-se kokóite zanmá láo wíi ; tulé dù déy thé ; sè ékenu lang bili ; kokói dêr*

(food, grain) eggs two giving does ; this one rid got ; the hen's stomach

páy, múy.

bursting, died.

MORAL :—*Anésey maní aní haní.*

Láo arém thé ápejo lang biló.

Much to gain the little lost becomes

TRANSLATION.

A woman had a hen ; it used to lay one golden egg ; the woman thought that if she gave much food it would lay two eggs ; but she lost even the one, for the hen died, its stomach bursting. MORAL. People often lose the little they have by aspiring to more.

17. THE SPARROW AND THE MOUNTAIN.

" A sparrow who tried to kick the mountain himself toppled over."

Shunútur-se tshíshe—sáti pájja dem thé náre gó.

The sparrow with the mountain kicked fall went گر گیا

18. THE BAT SUPPORTING THE FIRMAMENT.

The bat is in the habit of sleeping on its back. It is believed to be very proud. It is supposed to say as it lies down and stretches its legs towards heaven, " This I do so that when the heavens fall down I may be able to support them."

Tilteò ráte súto—to pey húnte angái — warì theun ; angái

A bat at night sleeping its legs upwards heaven—ward does ; the heavens

wáti — to péy—gì sanarem theun.

when falling with my feet uphold I will.

* Not very many years ago the Albanian robbers in attacking shepherds used to consider themselves victorious if they had robbed more sheep than they had lost men.

19. "NEVER WALK BEHIND A HORSE OR BEFORE A KING" as you will get kicked in either case.

ashpe patanî nè bó; rajó mutshanì nè bó.

horse behind not walk; raja in front not walk.

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20. UNION IS STRENGTH.

"A kettle can not balance itself on one stone; on three, however, it does."

Ey pûtsh ! èk gutur-yá déh nè quriyein ; tré gútúrey á deh qureyn*

Oh son ! one stone on a kettle not stops; three stones on a kettle stop.

The Ghilghitis instead of "ya"="upon" say "dja."

"Gutur" is, I believe, used for a stone [ordinarily "bàtt"] only in the above proverb.

21. THE FROG IN A DILEMMA.

"If I speak, the water will rush against my mouth, and if I keep silent I will die bursting with rage."

This was said by a frog who was in the water and angry at something that occurred. If he croaked, he would be drowned by the water rushing down his throat, and if he did not croak he would burst with suppressed rage. This saying is often referred to by women when they are angry with their husbands, who may, perhaps, beat them, if they say anything. A frog is called "manok."

Tós thèm—to áze—jya† wéy bojé ; nè them to py muos

Voice I do—if mouth in water will come ; not do, then bursting I will die.

---

22. THE FOX AND THE UNIVERSE.

When a man threatens a lot of people with impossible menaces, the reply often is "Don't act like the fox "Lóyn" who was carried away by the water. A fox one day fell into a river: as he was swept past the shore he cried out, "The water is carrying off the universe." The people on the banks of the river said, "We can only see a fox whom the river is drifting down."

23.. THE FOX AND THE POMEGRANATE.

Lóyn ´ danù né utshàtte somm tshàmm thù : tshùrko hanú.

The fox the pomegranate not reached on account sour, spitting, sour it is.

"The fox wanted to eat pomegranates : as he could not reach them, he went to a distance and *biting his lips* [as "tshàmm" was explained by an Astori although Ghilgitis call it "tshappé,] spat on the ground, saying, they are too sour." I venture to consider the conduct of this fox more cunning than the one of "sour grapes" memory. His biting his lips and, in consequence, spitting on the ground, would make his disappointed face really look as if he had tasted something sour.

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* "Tré"="three" is pronounced like "tshé."

† Ae = (*Ghilgiti*) mouth; aru = in the mouth; ázeju = against the mouth.
Aze = (*Astori*) „ ázéru = in the mouth; azeju = „ „

III. SONGS.

THE GILGIT QUEEN AND THE MOGULS.

1.—*Gilgiti Song.*

Once upon a time a Mogul army came down and surrounded the fort of Gilgit. At that time Gilgit was governed by a woman, Mirzéy Juwāri * by name. She was the widow of a Rajah supposed to have been of Balti descent. The Lady seeing herself surrounded by enemies sang:

I.

Mirzéy Juwarí!	=	Oh [daughter of] Mirza, Juwāri!
Shakerév piál; darú	=	[Thou art a] sugar cup; in the
Dunyá sang taréye	=	world [thy] light has shone

II.

Abi Khānn † djālo	=	Abi Khān [my son] was born
Lamâyi tey! latshār tāro	=	[I thy mother] am thy sacrifice; the morning star
Nikāto	=	has risen

The meaning of this, according to my Gilgiti informant, is: Juwári laments that "I, the daughter of a brave King, am only a woman, a cup of pleasures, exposed to dangers from any one who wishes to sip from it. To my misfortune, my prominent position has brought me enemies. Oh, my dear son, for whom I would sacrifice myself, I have sacrificed you! Instead of preserving the Government for you, the morning-star which shines on its destruction has now risen on you."

SONG OF DEFIANCE.

2.—*Gilgiti War Song.*

In ancient times there was a war between the Rajahs of Hunza and Nagyr. Muko and Báko were their respective Wazeers. Muko was killed and Báko sang:

Gilgiti.

Ala, mardāney, Báko-se: má shos they!
Múko-se; má shos they!
Báko-ga dīn sajjéy
Múko mayáro they

English.

Hurrah! warriors, Bako [says]: *I* will do well
Muko [also says] *I* will do well
And Bako turned out to be the lion
[Whilst] Muko was [its prey], a [mere] Markhōr [the wild "snake-eating" goat.]

---

* [Her father was a Mirza and she was, therefore, called Mirzéy.]
† Khān is pronounced Khann for the sake of the metre.

LAMENT FOR THE ABSENT WARRIOR BY HIS MOTHER.

3.—*Another Gilgiti War Song.*

Biyashtëyn náng Kashîru
A Paradise [is the lot of whoever is struck by] the bullet of Kashiru?
Góu, nélli, áje Sahibe Khann*
He has gone, my child, mother of Sahibe Khann [to the wars].
Suregga karé wey jill bey?
And the sun when coming will it shining become?
(When will his return cause the sun again to shine for me!?)
Mutshútshul shong putéye
Of Mutshutshul† the ravine he has conquered
Híyokto bijéy, lamayi
Yet my soul is in fear, oh my beloved child, [literally: oh my sacrifice]
Ardàm Dolója yujéy
To snatch [conquer] Doloja‡ is [yet necessary=has yet to be done.]

TRANSLATION.

"The bullet of Kashiru sends many to Paradise. He has gone to the wars, oh my child and mother of Sahib Khan! Will the sun ever shine for me by his returning? It is true that he has taken by assault the ravine of Mutshutshul, but yet, oh beloved child, my soul is in fear for his fate, as the danger has *not* passed, since the village Doloja yet remains to be conquered."

4.—THE SHIN SHAMMI SHAH.

Old National Shina Song.

Shammi Shah Shaítingéy mítojo.
Shammi Shah Shaíting, from his courtyard.

Djálle	*tsháye*	*dúloe*	*dén.*
The green fields'	birds	promenade	they give.
Nyé	*tziréye*	*tshayote*	*kóy bijéy.*
They (near)	twitter	birds	who fears?
Tómi tom		*shiudóke*	*dén*
From tree to tree		a whistle	they give.
Alldátey		*pótsheyn*	*mítojo.*
Alldát's		grandson's	from the courtyard.
Djalle	*tshaye*	*dúloe*	*dén.*
The green fields	birds	proménade	give.

* Term of familiarity used in calling a daughter *Vide* "familiar appellations" Part II.
† Mutshutshul is a narrow pass leading from Gakutsh to Yassen
‡ Doloja is a village ahead of Mutshutshul.

Nyé	*tziréye*	*tshoyote*	*kóy bijey.*
They	twitter	birds	who fears ? *
Tomi tom ; ,		*shiudóke*	*den.*
From tree to tree ; :		a whistling	they give.

Shammi Shá Shaíthing was one of the founders of the Shín rule. His wife, although she sees her husband surrounded by women anxious to gain his good graces, rests secure in the knowledge of his affections belonging to her and of her being the mother of his children. She, therefore, ridicules the pretensions of her rivals, who, she fancies, will, at the utmost, only have a temporary success. In the above still preserved song she says, with a serene confidence, not shared by *Indian* wives.

TRANSLATION.

" In the very courtyard of Shammi Sha Shaiting.

" The little birds of the field flutter gaily about.

" Hear how they twitter; yet, who would fear little birds,

" That fly from tree to tree giving [instead of lasting love] a gay whistle?

" In the very courtyards of Alldat's grandson these birds flutter gaily about, yet who would fear them?

" Hear how they twitter, &c. &c. &c.

5.—A WOMAN'S SONG.

[THE DESERTED WIFE AND THE FAITHLESS HUSBAND.]

THE WIFE.

Mey	*kukúri*	*Patan*	*gayta*	*béyto*	*djék tòn ?*
My	kukuri	Pathán	going	he sat	what am I to do?
Pipi	*balzísse*	*garáo*	*dén ;*	*múso*	*tshúsh.*
Aunt !	from the family	he absence	has given ;	I	cocoon.
Gá	*sikkìm*	*qatì*	*bring*	*báleo*	*dés ;*
And	coloured silk	spinning	animal	bind	do=could.
Mió	*dudélo*	*tshút*	*biló !*		
My	milk-sweet	late	has become !		

THE HUSBAND.

Anì	*Azari rey†*					
That	Azari, [is] a Deodar cedar		[?]			
Rajóy,	*nà*	*sómmo ?*	*anì*	*Azareo*	*rók*	*bilós.*
Kingly,	is it not so [my] love !		That	Azari	illness	I have.

* [To fear is construed with the Dative.

† More probably "rey" is the pine called the Picea Webbiana.

Anì	*Wazíreyn*	*shuyi*	*gas-mall,*	*na*	*sommo !*
This	Wazîr's	child	princess,	not [so]	love ?
Bálli	*dapújo*	*gí*	*bem ;*	*anì*	*pâr tshísheyn*
Then	from my waist	(girdle)	taking I'll sit ;	this	beyond the mountains.
Súri	*war*	*tshísheyn*	*djondji**	*tzáe*	*bijóte.*
Sun	this side's	mountain	birch tree (?)	to you	both.
Somm	*tshinèm ;*	*anù*	*shëò*	*qoáreyn*	*kinì — ga*
Alike	I love ;	This	white	hawk	black and
Tshikki	*méy*	*begà*	*beìh ;*	*balli*	*pashéjo*
fragrant bag	mine	being	sit ;	Then	on my turban
gi	*beyim.*				
wearing	I will sit.				

["Tshikkí" is a black fragrant matter said to be gathered under the wing-pits of the hawk ; "djónji" is, to me, an unknown tree, but I conjecture it to be the birch tree. "Gas" is a princess and "mal" is added for euphony.]

TRANSLATION OF "A WOMAN'S SONG."

The deserted wife sings :—My Pathan ! oh kukúri, far away from me has he made a home ; but, aunt, what am I to do, since he has left his own ! The silk that I have been weaving during his absence would be sufficient to bind all the animals of the field. Oh, how my darling is delaying his return !

The faithless Husband sings :—[My new love] Azari is like a royal Deodar ; is it not so, my love ? for Azari I am sick with desire. She is a Wazeer's princess ; is it not so, my love ? Let me put you in my waist. The sun on yonder mountain, and the tree on this nigh mountain, ye both I love dearly. I will recline when this white hawk and her black fragrant tresses become mine ; encircling with them my head I will recline [in happiness.]

6.—THE JILTED LOVER'S DREAM. [IN THE ASTORI DIALECT.]

Tshunni nazdik mulayi.†
(Oh) Little delicate [maid] girl] woman.

Barêyo báro, na [*na* ? is it ? is it not so ? *na* seems generally to be
The husband old is, [is he not ?] mere exclamation.]

Hapótok thyayé gé.
With a bear done it going, [you have "been and gone and done it."]

Sómmi rátijo

* Part II. page 16 gives the following for "Birch." "Birch ?=ɲjônjî (the white bark of which is used for paper) in Kashmîr where it is called the book-tree "Burus kull" lit : Burus=the book ; kúll=plant, tree."

† ["Mulayi" for woman is not very respectful ; women are generally addressed as "kaki" sister, or "dhi" daughter.]

In the sleep of night

Sómmi shakcjo

The sleep from the arm.

Mey nish harayé gé.

My sleep awake has gone.

Mashàq phirì phùt talósto

Turning round again opening hastily I saw.

Méy laktéy pìribann tshítsho häun.

My darling waistband variegated was.

Datshíno hata-jo aina gin.

Right hand-from mirror taking,

Tshakéoje wazze.

Looking she came.

Nu kabbo hata-jó surmá giní.

This left hand-from antimony taking,

Paléoje wazze.

Applying she came.

The above describes the dream of a lover whose sweetheart has married one older than herself; he says:

TRANSLATION.

"That dear delicate little woman has a frightful old husband.

"Thou hast married a bear! In the dead of night, resting on my arm,

"My sleep became like waking. Hastily I turned and with a quick glance saw

"That my darling's waistband shone with many colours,

"That she advanced towards me holding in her right a mirror into which she looked,

"That she came near me applying with her left the antimony to her eyes."

7.—Modern Astori Song.

This Song was composed by Raja Bahadur Khan, now at Astōr, who fell in love with the daughter of the Rajah of Hunza to whom he was affianced. When the war between Kashmir and Hunza broke out, the Astoris and Hunzas were in different camps; Rajah Bahadur Khan, son of Raja Shakul Khan, of the Shíah persuasion,* thus laments his misfortunes:

Lotshúko sabäin kén

Early in morning's time

nimáz thé duwá them

[usual | prayers done supplication I make

* The people of Astor are mostly Sunnis, and the Gilgitis mostly Shiahs; the Chilásis are all Sunnis.

Qabúl thé, Rahíma
Accept, oh merciful [God]
Garìbèy dawa
of the poor the prayer.
Dòn mahí—yeen
[her] teeth [are] of fish bone = like ivory,
dim puru—yeen
her] body [like a] reed *
tshamúye tshíké hane
[her hair musk is.
me armán túte hane ... Chorus falls in with
My longing to you is ... "*hai, hai, armán bulbúl=*"
Bulbúl shakàr ... "oh, oh, the longing
[Oh] nightingale sweet ! ... [for the] nightingale !" †

TRANSLATION.

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved] Her teeth are as white as ivory, her body as graceful as a seed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus. Alas, how absorbing this longing for the nightingale.

8. GURAIZI SONGS.

This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Rajah of Kashmîr. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shînâ origin and appear much more manly than the other subjects of Kashmîr. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussulmans for many years past, they will become equally demoralized The old territory of Guraiz used in former days to extend up to Kuyam or Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmîr. The people of Guraïz are certainly very dirty, but they are not so plain as the Chilâsis. At Guraïz three languages are spoken : Kashmîri, Guraïzi (a corruption of the Shinà dialect), and Panjabi—the latter on

* A reed which grows in the Ghilghit country of white or red colour.

† It is rather unusual to find the nightingale representing the beloved. She is generally "the rose" and the lover "the nightingale."

account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Guraiz, the Arcadia of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAIZI HUNTING SONG.

	GURAIZI.		ENGLISH.
	Pére tshaké, gazàri meyâru.	=	
	Beyond, look! a fine stag.	=	Look beyond! what a fine stag!
Chorus.	*Pére tshaké, djók maaráke dey.*	=	Chorus.—Look beyond! how gracefully he struts.
	Beyond look how he struts!		
	„ „ *bhapûri bay bâro.*	=	Look beyond! he bears twelve loads of wool.
	shawl wool 12 loads.		
Chorus.	„ „ *djók maarake dey*	=	Chorus.—Look beyond! how gracefully he struts.
	how he does strut!		
	„ „ *dõni shilélu.*	=	Look beyond! his very teeth are of crystal.
	[his] teeth are of crystal, [glass.]		
Chorus.	„ *djok maaráke dey*	=	Chorus.—Look beyond! how gracefully he struts.

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Sheir Shah Ali Shah, Rajah of Skardo.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshatshál,† made a road of steps up the Atsho mountain which overlooks Bunji, the most distant point reached before 1866 by travellers or the Great Trigonometrical Survey. From the Atsho mountain Vigne returned, "the suspicious Rajah of Gilgit suddenly giving orders for burning the bridge over the Indus." It is, however, more probable that his Astori companions fabricated the story in order to prevent him from entering an unfriendly territory in which Mr. Vigne's life might have been in danger, for had he reached Bûnji he might have known that the Indus never was spanned by a bridge at that or any neighbouring point. The miserable Kashmîri coolies and boatmen who were forced to go up-country with the troops in 1866 were, some of them, employed, in rowing people across, and that is how I got over the Indus at Bûnji; however to return from this digression to the *Guraïzi Song*:

* Possibly Ali Sher Khan, also called Ali Shah] the father of Ahmed Shah, the successful and popular Raja of Skardo in the Sikh days—or else the great Ali Sher Khan, the founder of the race or caste of the Makpon Rajahs of Skardo. He built a great stone aqueduct from the Satpur stream which also banked up a quantity of useful soil against inundations.

† Murad was, I believe, the first Skardo Rajah who conquered Gilgit, Nagyr, Hunza and Chitral. He built a bridge near the Chitral fort. Traces of invasion from Little Tibet exist in Dardistan. A number of historical events, occurring at different periods, seem to be mixed up in this song.

PRAISE OF THE CONQUEROR SHEIR SHAH ALI SHAH.

	Guraizi.		*English.*
9.	Sheīr Shah Ali Shah	=	Sheir Shah Ali Shah.
	Nōmega djong	=	I wind myself round his name.*
	Ká kōlo shing phuté	=	He conquering the crooked Lowlands.
	Djar súntsho taréga	=	Made them quite straight.
	Kâne Makponé	=	The great Khan, the Makpon.
	Kâno nom mega djong	=	I wind myself round the Khan's name.
	Kó Tshamūgar bòsh phuté	=	He conquered bridging over [the Gilgit river] below Tshamûgar,
	Sar† súntsho taréga	=	And made all quite straight.

I believe there was much more of this historical song, but unfortunately the paper on which the rest was written down by me as it was delivered, has been lost together with other papers.

"Tshamūgar," to which reference is made in the song, is a village on the other side of the Ghilgit river on the Nagyr side. It is right opposite to where I stayed for two nights under a huge stone which projects from the base of the Niludâr range on the Ghilgit side.

There were formerly seven forts at Tshamugar. A convention had been made between the Rajah of Ghilgit and the Rajah of Skardo, by which Tshamugar was divided by the two according to the natural division which a stream that comes down from the Batkôr mountain made in that territory. The people of Tshamugar, impatient of the Skardo rule, became all of them subjects to the Ghilgit Rajah, on which Shere Shah Ali Shah, the ruler of Skardo, collected an army, and crossing the Makpon-i-shagaron‡ at the foot of the Haramûsh mountain, came upon Tshamugar and diverted the water which ran through that district into another direction. This was the reason of the once fertile Tshamugar becoming deserted; the forts were raized to the ground. There are evidently traces of a river having formerly run through Tshamugar. The people say that the Skardo Raja stopped the flow of the water by throwing quicksilver into it. This is probably a legend arising from the reputation which Ahmad Shah, the most recent Skardo ruler whom the Guraizis can remember, had of dabbling in medicine and sorcery.§

CHILASI SONGS.

[The Chilasis have a curious way of snapping their fingers, with which practice they accompany their songs, the thumb running up and down the fingers as on a musical instrument.]

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* The veneration for the name is, of course, also partly due to the fact that it means "the lion of Ali" Muhammad's son-in-law, to whose memory the Shiah Mussulmans are so devotedly attached. The Little Tibetans are almost all Shiahs.

† "Sar" is Astori for Gilgiti "Djór."

‡ The defile of the Makpon-i-Shang—Rong, where the Indus river makes a sudden turn southward and below which it receives the Gilgit river.

§ The Shiah Rajahs of Skardo believed themselves to be under the special protection of Ali.

10.—CHILASI.

Tù hùn Gítshere bódje sòmmo dímm bamèm
Mèy shahínni pashalóto dewà salâm dáute
Rás ; Aje góje bómto méy dùddi aje nush
Hargìnn Zúe déy mo bejómos
Samat Kháney sóni mó báshémm tutàk
Mùugà deyto ; mó dabtar dèm

11.

A. Tshekòn thónn ; tikki wéy nush, oh Berader
Adòn ; thōn ; madéy nush ; ey Berader
B. Hamírey tshûki, púki thàs, palútos
Ni rátey ló ne bĕy, oh Berader !

The last word in each sentence, as is usual with all Shín songs, is repeated at the beginning of the next line. I may also remark that I have accentuated the words *as pronounced in the songs* and not as put down in my Vocabulary.

TRANSLATION.

Message to a Sweetheart by a friend.

You are going up to Gitshe, oh my dearest friend,
Give my compliment and salute when you see my hawk.
Speak to her. I must now go into my house ; my mother is no more
And I fear the sting of that dragon,* my step-mother—
Oh noble daughter of Samat Khan ; I will play the flute
And give its price and keep it in my bosom.

The second song describes a quarrel between two brothers who are resting after a march on some hill far away from any water or food wherewith to refresh themselves.

" *Younger brother.*

Am I to eat now, what am I to say, there is, oh my brother, neither bread nor water.

Am I to fetch some [water], what am I to say, there is no masak, [a water-skin] oh my brother !

Elder brother.

The lying nonsense of Hamîr (the younger brother) wounds me deeply (tears off the skin of my heart.)

There will be no day to this long night, oh my brother ! "

12.—THE TRANSITORINESS OF THIS WORLD.

Káka, mosè djòk ráum
Brother ! I what am to say ?

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* The " Hargiun " a fabulous animal mentioned elsewhere.

Mèy dássga nè bèy
My choice it is not
Tàbàm aresà dáro
In the whole of the present time
Módje làshga nè béy
To me shame is not
Dajála éle jilto
The next world near has come
Jáko udàsóne han.
People despairing will be

2nd Verse.

Watàn dáro zár
In my country famous
Tu mashahúre billé
You famous have become
Ash bajóni dégi bárri musafiri
To-day to get you prepared on a great journey
Zari mójo lai langíddi=íje
Openly me much pains
Djíll mey hawallí
My soul is in your keeping
Sín qatída phúne
The river is flowing, the large flower
Sudà chogarong
Of silver colour.*

A PRAYER OF THE BASHGELI KAFIRS.

[*In the Kalásha dialect*]

The ideas and many of the words in this prayer were evidently acquired by my two Kafirs on their way through Kashmir.

Khuda, tandrusti d
prushkári rozì de
abattì kari
dewalat man.
Tu ghóna asas
tshik intara
tshik tu faidá káy asas.
Sat as mán tì
Stru suri mastruk mótshe d

* The beautiful songs of "My little darling ornaments will wear." "Corn is being distributed." "I will give pleasure's price." "My metal is hard" "Come out, oh daughter of the hawk." will be found on pages 2, 4, 10, 11 and 37, of this pamphlet respectively and need not therefore be quoted in this place.

IV. MANNERS AND CUSTOMS.

(*a.*)—AMUSEMENTS.

The Chaughan Bazi or Hockey-on-horseback, so popular everywhere north of Kashmir, and which is called Polo by the Baltis and Ladakis, who both play it to perfection and in a manner which I shall describe elsewhere, is also well known to the Ghilghiti and Astori subdivisions of the Shina people. On great general holydays as well as on any special occasion of rejoicing, the people meet on those grounds which are mostly near the larger villages and pursue the game with great excitement and at the risk of casualties. The first day I was at Astor, I had the greatest difficulty in restoring to his senses a youth of the name of Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called TOPE in Astor, and the grounds for playing it are called SHAJARAN. At Ghilgit the game is called BULLA, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills —*Tshhamó*, a high hill opposite the fort, *Demídelděn* and *Tshólokoí*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, now the Tahsildar Munshi Rozi Khan. At Ghilgit everybody claims what he may have shot, but it is customary for the Newab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Lóhe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

The guns are matchlocks and are called in Ghilgiti "*turmàk*" and in Astór "tumák". At Ghilgit they manufacture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hanza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Dugazá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot" little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demideldena" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils

are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Ghilghiti;" the hammer "toá" and "totshúng" and in Ghilgiti "samdenn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshîis," and "TAKK" in Ghilgiti,] with dice [called in Astóri and also in Ghilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping &c.,*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] is said to be much played in Yassen, the people of which country as well as the people of Hanza and Nagyr excel in dancing, singing and playing. After them come the Ghilgitis, then the Astoris, Chilasis &c, &c. The people of Nagar are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hunza. The language of Nagar and Yassen is the Non-Aryan Khajuná and no affinity between that language and any other has yet been traced. The Nagyris are mostly Shiahs. They are short and stout and fairer than the people of Hunza [the Kunjutis] who are described as "tall skeletons" and who are desperate robbers. The Nagyris understand Tibetan, Persian and Hindustani. Badakhshan merchants are the only ones who can travel with perfect safety through Yassen, Chitral and Hunza.

Dances †

Fall into two main Divisions: "slow" or "Bùti Harip"=Slow Instrument" and Quick "Danni Harip,"=Quick Instrument. The Yassen, Nagyr and Hunza people dance quickest; then come the Ghilgitis; then the Astóris; then the Baltis, and slowest of all are the Ladakis.

When all join in the dance, cheer or sing with gesticulations, the dance or recitative is called "thapnatt" in Ghilgiti, and "Burró" in Astóri.

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* "Powder" is called "Jebati" in Astóri and in Ghilghiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Ghilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

† A few remarks made under this head and that of music have been taken from Part II, pages 32 and 21, in order to render the accounts more intelligible.

A DANCE AT GHILGHIT.

When there is a solo dance it is called "nàtt" in Ghilgiti, and "nott" in Astóri.

"Cheering" is called "Halamush" in Ghilgiti, and "Halamùsh" in Astóri. Clapping of hands is called "tza." Cries of "Yú, Yú dea ; tza theá, Hiú Hiú dea ; Halamush thea ; shabash" accompany the performances.

There are several kinds of Dances. The PRASULKI NATE, is danced by ten or twelve people ranging themselves behind the bride as soon as she reaches the bridegroom's house. This custom is observed at Astor. In this dance men swing about sticks or whatever they may happen to hold in their hands.

The BURÓ NATT is a dance performed on the Nao holyday, in which both men and women engage—the women forming a ring round the central group of dancers, which is composed by men. This dance is called TAPPNATE at Ghilghit. In Dareyl there is a dance in which the dancers wield swords and engage in a mimic fight. This dance Ghilghitis and Astoris call the *Darelá nat*, but what it is called by the Dureylis themselves I do not know.

The mantle dance is called "GOJA NAT." In this popular dance the dancer throws his cloth over his extended arm.

When I sent a man round with a drum inviting all the Dards that were to be found at Gilgit to a festival, a large number of men appeared, much to the surprize of the invading Dogras, who thought that they had all run to the hills. A few sheep were roasted for their benefit ; bread and fruit were also given them, and when I thought they were getting into a good humour, I proposed that they should sing. Musicians had been procured with great difficulty, and after some demur, the Gilgitis sang and danced. At first, only one at a time danced, taking his sleeves well over his arm so as to let it fall over, and then moving it up and down according to the cadence of the music. The movements were, at first, slow, one hand hanging down, the other being extended with a commanding gesture. The left foot appeared to be principally engaged in moving or rather jerking the body forward. All sorts of "pas seuls" were danced ; sometimes a rude imitation of the Indian Nátsh ; the by-standers clapping their hands and crying out "Shabāsh"; one man, a sort of Master of Ceremonies, used to run in and out amongst them, brandishing a stick, with which, in spite of his very violent gestures, he only lightly touched the bystanders, and exciting them to cheering by repeated calls, which the rest then took up, of "Hiù, Hiù." The most extraordinary dance, however, was when about twelve men arose to dance, of whom six went on one side and six on the other. Both sides then, moving forward, jerked out their arms so as to look as if they had all crossed swords, then receded and let their arms drop. This was a war dance, and I was told that properly it ought to have been danced with swords, which, however, out of suspicion of the Dogras, did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked

with it, compelled me to retire.* I may also notice that before a song is sung the rythm and melody of it are given in "solo" by some one, for instance

Dānă dāng dānŭ dăngdā
năḍañg dānŭ, &c., &c., &c.

(*b.*)—BEVERAGES.

Beer.

Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Papps," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Papps." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it]—for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the consumer. This Beer is called "Mō," and is much drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shina people]. After every strength has been taken out of the corn it is given away as food to sheep &c., which they find exceedingly nourishing.

Wine.†

The Ghilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Dareyl (and not in Ghilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilâs?)

* The drawing and description of this scene were given in the *Illustrated London News* of the 12th February 1870, under the heading of "A Dance at Gilgit."

† Wine is called in Ghilghit by the same name as is beer by the Astoris, *viz*: "Mō."
The wine press is called "Mōe Kŭrr."
The reservoir into which it flows is called "Mōe Sán."

the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Ghilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased.] To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Ghilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, &c., were buried close to them. The Ghilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up provisions in this manner. On the day of birth of any one in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the young man and distributed. The ghi, which by that time turns frightfully sour and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

The chalk used for cementing the stones is called "San bàtt." Grapes are called "Djatsh," and are said, together with wine, to have been the principal food of Ghazanfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small Magic lantern. The Ghilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Ghilgitis told me that the Muyullí—a sect living in Hunza, Gojal, Yassen and Punya—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

(c.)—BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeat the "bâng" in his ear "Allah Akbar" (which an Astori, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bàng" or "Namáz" in Ghilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the new-born gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on

a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no purdah whatsoever in Dardu land, and the women are remarkably chaste. The little imitation of Pardah amongst the Ranis of Ghilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Ghilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visit of her friends. Men and women eat together everywhere in Dardu land. In Astor, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Ghilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Ghilgit a musket is fired off by the father whilst the "Bang" is being read.

(d.)—MARRIAGE.

In Ghilgit it appears to be a more simple ceremony than in Chilas and Astor. The father of the boy goes to the father of the girl and presents him with a knife about 1½ feet long, 4 yards of cloth and a pumpkin filled with wine. If the father accepts the present the betrothal is arranged. It is generally the fashion that after the betrothal, which is named: "*Shéir qatar wíye, ballí píye,* = 4 yards of cloth and a knife he has given, the pumpkin he has drunk," the marriage takes place. A betrothal is inviolable, and is only dissolved by death as far as the woman is concerned. The young man is at liberty to dissolve the contract. When the marriage day arrives the men and women who are acquainted with the parties range themselves in rows at the house of the bride, the bridegroom with her at his left sitting together at the end of the row. The Molla then reads the prayers, the ceremony is completed and the playing, dancing and drinking begin. It is considered the proper thing for the bridegroom's father, if he belongs to the true Shín race, to pay 12 tolas of gold of the value [at Ghilgit] of 15 Rupees Nanakshahi (10 annas each) to the bride's father, who, however, generally, returns it with the bride, in kind—dresses, ornaments, &c., &c. The 12 tolas are not always, or even generally, taken in gold, but oftener in kind—clothes, provisions and ornaments. At Astor the ceremony seems to be a little more complicated. There the arrangements are managed by third parties; an agent being appointed on either side. The father of the young man sends a present of a needle and three real (red) "múngs" called "lújum" in Chilâsi, which, if accepted, establishes the betrothal of the parties. Then the father of the bride demands *pro formâ* 12 tolas [which in Astor and Chilâs are worth 24 Rupees of the value of ten annas each.]

All real "Shín" people must pay this dowry for their wives in money, provisions or in the clothes which the bride's father may require. The marriage takes place when the

girl reaches puberty, or perhaps rather the age when she is considered fit to be married. It may be mentioned here in general terms that those features in the ceremony which remind one of Indian customs are undoubtedly of Indian origin introduced into the country since the occupation of Astor by the Maharajah's troops. Ghilgit which is further off is less subject to such influences, and whatever it may have of civilization is indigenous or more so than is the case at Astor, the roughness of whose manners is truly Chilâsi, whilst its apparent refinement in some things is a foreign importation. When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astori and "Shamaderr" in Ghilgiti,] enters the house. At his approach the girl, who also has her particular friend, the "Shaneroy" in Astori, and "Shamaderoy" in Ghilgiti, rises. The boy is seated at her right, but both in Astor and in Ghilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's brother asks her if she consents to the marriage. In receiving or imagining an affirmative he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c., &c.

It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The

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* The "brother in the faith" with whom raw milk has been drunk, Vide page 34.

Betrothal,	= balli = pumpkin in Ghilgiti, Soél—Astori.				
Bridegroom,	= hileléo,	Gh.	hiláleo.	Astóri.	
Bride,	= hilal.				
Bridegroom's men,	= garóni,	Gh.	hilalé,	Astóri.	
Marriage شادی	= garr,	Gh.	Kàsh.	Astóri.	
Dowry,	= "dab,"	Gh.	and Astóri		

the grain, ghi and sheep that may accompany the betrothal-present is called by the Astóris "sakáro.")

Husband,	= barâo,	Gh.	baréyo,	Astóri.
Wife,	= Greyn,	Gh.	gréyn,	Astóri.

Wedding dinner "garéy tíki" in Ghilgiti, "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread. "kyas" = food.]

Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Ghilgit, however, the girl may be of a lower caste than the bridegroom. In Astor it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and become an adopted son. A "Shîn" of true race at Astor may live in concubinage with a girl of lower caste, but the relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the rapacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Ghilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Ghilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée=bridegrooms and garóni in Ghilgiti) sing the following song :—

INVITATION TO THE BRIDE.

Nikàstalì quáray kusúni ("*astali*" *is added to the fem. Imp*).
Come out hawk's daughter.
Nikastali ke karanílìè ("*balanîle*," in Ghilgiti).
Come out why delayest thou!
Nikastali máleyn gutíjo.
Come out (from) thy father's tent.
Nikastali ke karanílìè.
Come out why delayest thou.
Néro tsharéyn baráye.
Do not weep waterfall's fairy.

* The Turks say "a girl of 15 years of age should be either married or buried."

Né ro teyn róng boje.
Do not weep thy colour will go.
Né ro jaro shidati.
Do not weep brethren's beloved.
Né ro téy róng boje.
Do not weep thy colour will go.
Né ro maleyn shidati.
Do not weep father's beloved.
Né ro téy róng boje.
Do not weep thy colour will go.

TRANSLATION.

Come out, oh daughter of the hawk.
Come out, why dost thou delay?
Come forth from thy father's tent,
Come out and do not delay.
Weep not! oh fairy of the waterfall
Weep not! thy colour will fade;
Weep not! thou art the beloved of us all who are thy brethren,
Weep not! thy colour will fade.
Oh Weep not! thou beloved of fathers, [or "thy father's darling."]
For if thou weepest, thy face will grow pale.

Then the young man catches hold of her dress, or in Ghilghit of her arm, puts her on horseback, and rides off with her, heedless of her tears and of those of her companions.

(*e.*)—FUNERALS.

Funerals are conducted in a very simple manner. The custom of eating grapes at funerals I have already touched upon in my allusion to Dureyl in the chapter on "Wine." Bread is commonly distributed together with Ghi, &c., three days after the funeral, to people in general, a custom which is called "Nashí" by the Astóris, and "Khatm" by the Ghilghitis. When a person is dead, the Mullah, assisted generally by a near friend of the deceased, washes the body which is then placed in a shroud. Women assemble, weep and relate the virtues of the deceased. The body is conveyed to the grave the very day of the decease. In Astor there is something in the shape of a bier for conveying the dead. At Ghilghit two poles, across which little bits of wood are placed side-ways and then fastened, serve for the same purpose. The persons who carry the body think it a meritorious act. The women accompany the body for some fifty yards and then return to the house to weep. The body is then placed into the earth which has been dug up to admit of its interment. Sometimes the grave is well-cemented and a kind of small vault is made over it with pieces of wood closely jammed together. A Pîr or saint receives a hewn stone standing as a sign-post from the tomb. I have seen no inscriptions anywhere. The tomb of one of their famous saints at Ghilghit has none. I have heard people there say that he was killed at that place in order to provide the country with

a shrine. My Ghilghiti who, like all his countrymen, was very patriotic, denied it, but I heard it at Ghilghit from several persons, among whom was one of the descendants of the saint. As the Saint was a Kashmiri, the veracity of his descendant may be doubted. To return to the funeral. The body is conveyed to the cemetery, which is generally at some distance from the village, accompanied by friends. When they reach the spot the Mullah reads the prayers standing as in the "Djenazá"—any genuflexion, 'ruku' رکوع and prostration are, of course, inadmissible. After the body has been interred the Mullah recites the Fatiha, [opening prayer of the Koran] all people standing up and holding out their hands as if they were reading a book. The Mullah prays that the deceased may be preserved from the fire of hell as he was a good man, &c. Then after a short benediction the people separate. For three days at Ghilghit and seven days at Astor the near relatives of the deceased do not eat meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghi and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the deceased. I doubt, however, whether the Ghilghitis are very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Ghilghit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened with them. In Astor the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilâs rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajahs of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Ghilghit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

(*f*.)—HOLYDAYS.

The great holyday of the Shin people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shino nao," "the new day of the Shin people." The Ghilghitis call the day "Shino bazóno," the spring of the Shin people." [The year, it will be remembered, is divided into bazono=spring; walo=summer; shero=autumn; yono=winter.] The snow is now becoming a little softer and out-of-door life is more possible. The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly, when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days.

Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Parda and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauroz, which is celebrated for three, and sometimes for six, days.

There are five great holy-days in the year:

The I'd of Ramazân.

The Shinó-Náo.

The Naurôz.

Kurbanî Eed.

The Kúy Náo,* { Astori, ...
Dúmniká, { Ghilghiti, ...

On the last-named holy-day the game of Polo is played, good clothes are put on, and men and women amuse themselves in public meetings.

The Shin people are very patriotic. Since the Maharajah's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Ghilghit."

* Is celebrated in Autumn when the fruit and corn have become ripe.

(g.)—THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghan—have preserved many Arian customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilas, where the Sunni form of that faith prevails, there is little to relieve the austerity of that creed. The rest of the Muhammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is advancing in Dardistan and will, no doubt, sweep away many of the existing traditions. The progress, too, of the present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmîr to gather into the fold those races and creeds which, merely because they are not Muhammadan, are induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one may become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by the amalgamation with other idolatrous creeds. To return to the Musulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere بہشت which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatsh," credit them with good actions, describe their worship of the sun and moon, and fill the interior of mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may

conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shin descent, how little (with the exception of the more devout Chilasis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hinduized Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amán [called "Gôrmán" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mullah, who unfortunately fell into his hands. I did not meet any real Shîn who was a Mullah,* but I have no doubt that, especially in Hunza, they are using the services of Mullahs in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know†—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bukhara denying their religion, for which deception, by the way, they have the sanction of their own priests.‡ Can we, therefore, wonder that the Shiah Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imam Mohdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Aghai Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be under-rated by the Authorities.

What we know about the religion of the Siah-Posh Kaffirs [whom I include in the term "Dards"] is very little. My informants were two Kafir lads, who lived for some weeks

* I have already related that a foreign Mullah had found his way to Ghilghit and that the people, desirous that so holy a man should not leave them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Affghanistan. My Sazini speaks of shrines in Nagyr, Chilás and Yasin and says that in Sunni Chilás there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazin. About castes *vide* page 47.

† I refer to the Khajuná, a language also spoken in Nagyr and Yasin, whose inhabitants are Dards.

‡ In the interior of Kabul Hazara, on the other hand, I have been told that Pathan Sunni Merchants have to pretend to be Shiahs, in order to escape being murdered.

in my compound and whose religious notions had, no doubt, been affected on their way down through Kashmir. That they go once a year to the top of a mountain as a religious exercise and put a stone on to a cairn; that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe; that they are said to sit on benches rather than squat on the ground like other Asiatics; that they are reported to like all those who wear a curl in front; that they are fair and have blue eyes; that they drink a portion of the blood of a killed enemy—this and the few words which have been collected of their language is very nearly all we have hitherto known about them. What I have been able to ascertain regarding them, will be mentioned elsewhere.*

(*h.*)—FORMS OF GOVERNMENT AMONG THE DARDS.

Chilas, which sends a tribute every year to Kashmir for the sake of larger return-presents rather than as a sign of subjection, is said to be governed by a council of elders, in which even women are admitted.† When I visited Ghilghit, in 1866, it was practically without a ruler, the invading troops of Kashmir barely holding their own within a few yards of the Ghilghit Fort—a remarkable construction which, according to the report of news-papers, was blown up by accident last year, and of which the only record is the drawing published in the *Illustrated London News* of the 12th February 1870.‡ There is now a Thanadar of Ghilghit, whose rule is probably not very different from that of his rapacious colleagues in Kashmir. The Ghilghitis are kept quiet by the presence of the Kashmir army, and by the fact that their chiefs are prisoners at Srinagar, where other representatives of once reigning houses are also under surveillance. Mansur Ali Khan, the supposed rightful Raja of Ghilghit is there; he is the son of Asghar Ali Khan, son of Raja Khan, son of Gurtam Khan—but legitimate descent has little weight in countries that are constantly disturbed by violence, except in Hunza, where the supreme right to rob is hereditary.§ The Ghilghitis, who are a little more settled than their neighbours to the West, North and South, and who possess the most refined Dardu dialect and traditions, were constantly exposed to marauding parties, and the late ruler of Yasin, Gouhar-Amán, who had conquered Ghilghit, made it a practice to sell them into slavery on the pretext that they were Shiahs and infidels. Yassin was lately ruled by Mir Wali, the supposed murderer of Mr. Hayward, and is a dependency of Chitral, a country which is ruled by Aman-ul-mulk. The Hunza people are under Ghazan Khan, the son of Ghazanfar,‖ and seem to delight in plundering their Kirghiz

* Since writing the above a third Kafir from Katár has entered my service and I have derived some detailed information from him and others regarding the languages and customs of this mysterious race, which will be embodied in my next volume.

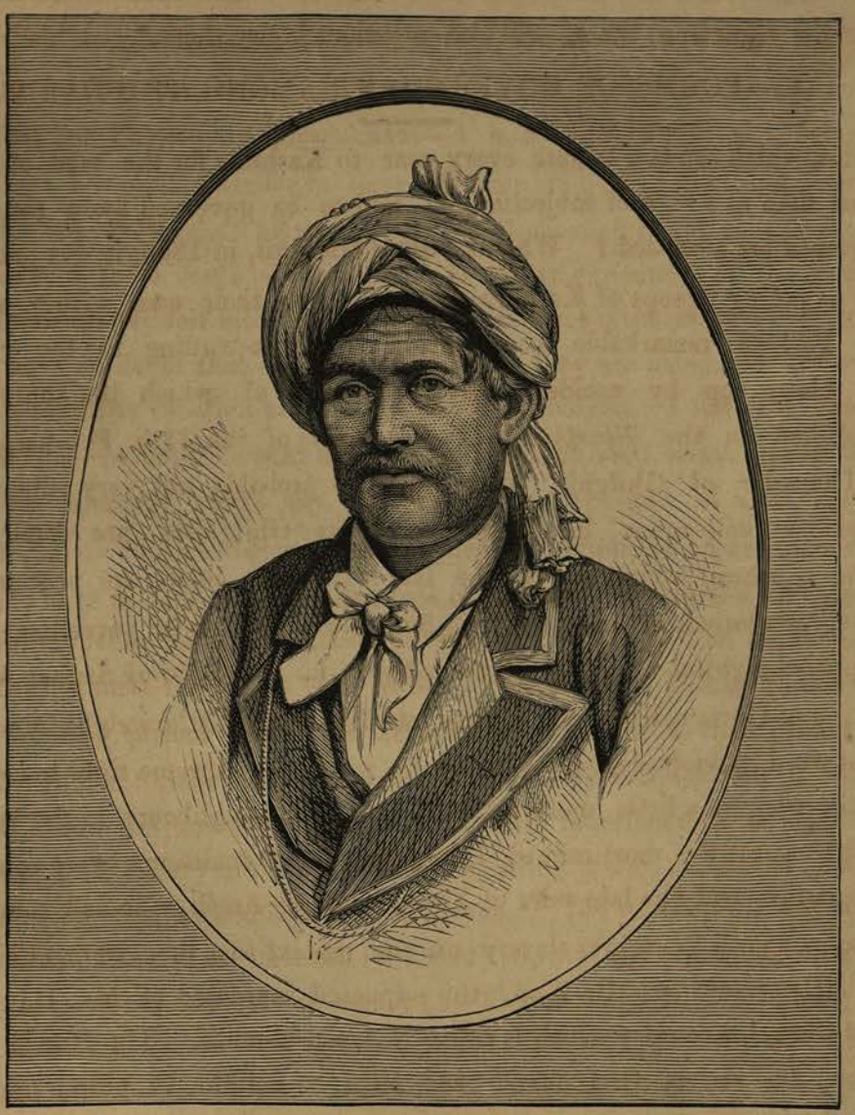
† I have heard this denied by a man from Sazín, but state it on the authority of two Chilásis who were formerly in my service.

‡ My Sazíni says that only a portion of the Fort was blown up.

§ *Vide* Chapter "Modern History of Dardistan" for details of the contending dynasties of that region.

‖ Major Montgomerie remarks "the coins have the world Gujanfar on them, the name, I suppose, of some emblematic animal. I was however unable to find out its meaning."

The word is غضنفر, Ghazanfar [which means in *Arabic*: lion, hero] and is the name of the former ruler of Hunza whose name is on the coins.



JAMSHED, THE SIAH POSH KAFIR, BROUGHT TO ENGLAND BY PROFESSOR LEITNER, PH.D.

neighbours, although all travellers through that inhospitable region, with the exception of Badakhshan merchants, are impartially attacked by these robbers, whose depredations have caused the nearest pass from Central Asia to India to be almost entirely deserted. At Ghilghit I saw the youug Raja of Nagyr, with a servant, also a Nagyri. He was a most amiable and intelligent lad, whose articulation was very much more refined than that of his companion, who prefixed a guttural to every Khajuná word beginning with a vowel. The boy was kept a prisoner in the Ghilghit Fort as a hostage to Kashmir for his father's good behaviour, and it was with some difficulty that he was allowed to see me and answer certain linguistic questions which I put to him. If he has not been sent back to his country, it would be a good opportunity for our Government to get him to the Panjab in the cold weather with the view of our obtaining more detailed information than we now possess regarding the Khajuná, that extraordinary language to which I have several times alluded.

The name of *Rá, Rásh, Raja,* applied to Muhammadans, may sound singular to those accustomed to connect them with Hindu rulers, but it is the ancient name for "King" at Ghilghit (for which "Nawab" seems a modern substitute in that country)— whilst Shah Kator* in Chitral, Tham in Hunza and Nagyr, Mitérr and Bakhté in Yassen and Trakhné in Ghilghit offer food for speculation. The Hunza people say that the King's race is Mogholote (or Mogul); they call the King *Sawwash* and affirm that he is Aishea (this probably means that he is descended from Aisha, the wife of Muhammad). Under the king or chief, for the time being, the most daring or intriguing hold office and a new element of disturbance has now been introduced into Dardistan by the Kashmir faction at every court [or rather robber's nest] which seeks to advance the interests or ulterior plans of conquest of the Maharaja, our feudatory. Whilst the name of Wazir is now common for a "minister," we find the names of the subordinate offices of Trangpá, Yarfá, Zeytú, Gopá, &c., &c., which point to the reminiscences of Tibetan Government and a reference to the "Official Designations" in my Part II. will direct speculation on other matters connected with the subject.

I need scarcely add that under a Government, like that of Chitral, which used to derive a large portion of its revenue from kidnapping, the position of the official slave-dealer (Diwán-bigi)† was a high one. Shortly before I visited Ghilghit, a man used to sell for a good hunting dog (of which animal the Dards are very fond) two men for a pony and three men for a large piece of pattú (a kind of woollen stuff). Women and weak men received the preference, it being difficult for them to escape once they have reached their destination. Practically, all the hill-men are republicans. The name for servant is identical with that of "companion;" it is only the prisoner of another tribe who is a "slave." The progress of Kashmir will certainly have the effect of stopping, at any rate nominally, the trade in *male* slaves, but it will reduce

* This was the *name* of the grandfather of Aman-ul-Mulk the present ruler of Chitral. Cunningham says that the *title* of "Kathor" has been held for 2000 years. I may incidentally mention that natives of India who had visited Chitrál did not know it by any other name than "Kashghar" the name of the principal town, whilst Chitral was called "a Kafir village surrounded by mountains" by Neyk Muhammad a Lughmáni Nimtsha (or half) Mussulman.

† This designation is really that of the Minister of Finances.

all subjects to the same dead level of slavery and extinguish that spirit of freedom, and with it many of the traditions, that have preserved the Dard races from the degeneracy which has been the fate of the Arians who reached Kashmir and India. The indigenous Government is one whose occasional tyranny is often relieved by rebellion. I think the Dard Legends and Songs show that the Dards are a superior people to the Dogras, who wish to take their country in defiance of treaty obligations, and I, for one, would almost prefer the continuance of present anarchy which may end in a national solution or in a *direct* alliance with the British, to the *épicier* policy of Kashmîr which, without shedding blood,* has drained the resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

(*i*)—HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a stair-case from the outside.† Most villages are protected by one or more wooden forts, which—with the exception of the Ghilghit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.‡ Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ladak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, &c., &c., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in Dardistan are of the meanest description—the mosque of Ghilghit, in which I slept one night whilst the sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, &c., &c., they use in building, &c. &c. Water-mills and wind-mills are to be found.

* I refer only to the present rule of Kashmîr itself and not to the massacres in Dardistan, of which details will be given further on.

† *Vide* my comparison between Dardu buildings, &c. &c., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

‡ Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Ghilghit, whilst in Yasin and Nagyr great laxity is said to prevail.

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury-cellars excavated in the mountains, and which provided them with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls; in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor, (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, &c. &c.

(*j*.)—DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindukush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N. long. 74·30 E). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not the only the Chilasis, Astoris, Ghilghitis, Dureylis, &c., but also the people of Hunza, Nagyr, Chitral and Kaffiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard tribe that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they where "Dards" they said "certainly," thinking I mispronounced the word "dáde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," &c., &c., [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as Dardistan, a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. for the service of those whom the philological portion of that work deterred from looking at the descriptive part.

"SHIN are all the people of Chilâs, Astôr, Dureyl or *Darèll*, Gôr, Ghilghit † or *Gilit*. All these tribes do not acknowledge the "Guraizis," a people inhabiting the Guraiz valley between Chilâs and Kashmîr, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmîri.

The Shîns‡ call themselves "Shîn, Shiná lôk, Shinâki," and are very proud of the appellation, and in addition to the above named races include in it the people of Tôrr, Hárben, Sazîn, [districts of, or rather near, Chilás]; Tanyîre [Tangîr] belonging to Darèll; also the people

* Since writing the above I have discovered that the people of Kandiá—an unsuspected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shiná, of which specimens are given further on.

† The word ought to be transliterated "Gilgit" گلگت and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have left it generally as "Ghilghit."

‡ In a restricted sense "Shîn" is the name of the highest *caste* of the Shîn *race*.

of Kholi-Palus whose origin is Shîn, but who are mixed with Affghans. Some do not consider the people of Kholi-Palus as Shîn.* They speak both Shiná and Pukhtu [pronounced by the Shin people "Postó."] The Baltis, or little Tibetans, call the Shîn and also the Nagyr people "Brokhpá," or, as a term of respect, "Brokhpá bábo."† Offshoots of the "Shîn" people live in Little Tibet and even the district of Dras, near the Zojilá pass on the Ladâk road towards Kashmîr, was once Shîn and was called by them *Humêss.* I was the first traveller, who discovered that there were Shîn colonies in Little Tibet, viz: the villages of Shingôtsh; Sáspur; Brashbrialdo; Bashó; Danàl djúnele; Tâtshin; Dorôt (inhabited by pure Shîns) Zungôt, Tortzé, (in the direction of Rongdu) and Durò, one day's march from Skardo.‡

The Chilásis call themselves *Boté.*§

" " " their fellow-countrymen of Takk="*Kané*" or *Takke-Kané.*

" " " [the *Matshuké.* are now an extinct race, at all events in Dardistan proper.]

" " " Ghilghitis=*Gilîtí.*

" " " Astóris=*Astorijje.*

" " " Gôrs=*Gorîje.*

" " " Dureylis=*Darêle.*

" " " Baltis=*Palóye.* Gh. =*Polôle.*

" " " Ladáki=*Botî.* Pl of Bôt.

" " " Kashmîris=*Kashîre.*

" " " Dogras=*Sikkì,* [Sikhs] now "Dôgréy."

" " " Affghans=*Patáni.*

" " " Nagyris=*Kadjunì.*

" " " Hunzas=*Hunzije.*

" " " Yasînis=*Porè.*

" " " Punyalis=*Punyé.*

" " " Kirghiz=*Kirghìz.*

Note.—The Kirghiz are described by Chilasis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilasis call the people between Hunza and Pamêr on the Yarkand road. } =Gójál.

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* My Sazíni says that they are really Shîns, Yashkuns, Dôms and Kramins, but pretend to be Affghans. *Vide* List of Castes page 47. Kholi—Palus are *two* Districts, Khóli and Palus, whose inhabitants are generally fighting with each other. Shepherds from these places often bring their flocks for sale to Ghilghit. I met a few.

† This name is also and properly given by the Baltis to their Dard fellow-countrymen. Indeed the Little Tibetans look more like Dards than Ladákis.

‡ *Place aux dames!* For six years I believed myself "the discoverer" of this fact, but I find that, as regards Kartakchun in Little Tibet, I have been nearly anticipated by Mrs. Hervey, who calls the inhabitants "Dards," "Dâruds" (or "Dardoos)."

§ My Sazîni calls the people of his own place=Bigé; those of Tórr=*Manuké* and those of Harbenn=*Jure.*

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chílásis call the Siah pôsh Kâfirs = Bashgalí (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty.) They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy. *

The Chilasis were originally four tribes; viz.

the Bagóté of Buner.
the Kanê of Takk,
the Boté of the Chilás fort,
the Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-country men are called "malêki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yassin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilasis with the Kaghanis and Astoris—the Astoris and Ghilghitis with the Tibetans, and the Guraizis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexion (where it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Ghilghit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shîn looks more like an European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shins who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various races whom I had brought down with me. The prevalence of caste among the Shîns also deserves attention. We have not the Muhammadan Sayad, Sheykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally mere names for occupations. The following List of Dard Castes may be quoted appropriately from Part II:—

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* The two Kafirs in my service in 1866, one of whom was a Bashgeli, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade report" I find the following Note to Appendix XXX. page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashghali, idolaters living in the Chitrál territory."

"CASTES.

Raja (highest on account of position.)

Wazîr (of SHIN race, and also the official caste.)

SHIN the highest caste; the Shiná people of pure origin, whether they be Astoris, Ghilghitis, Chilasis, &c. &c. &c.* They say that it is the same race as the "Moghals" of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or the Panjab. The following castes are named in their order of rank:

Yáshkunn = a caste formed by the intermixture between the Shîn and a low [aboriginal?] race. A Shîn may marry a Yáshkunn woman [called "Yashkûni;"] but no Yashkunn can marry a Shinóy = Shîn woman.

Tatshõn = caste of carpenters.

Tshâjjá = weavers. The Ghilghitis call this caste: "*Byêtshoi*"

Akár = ironmonger.

Kûlál = potter

Dóm † = musician
Kramìn = tanner ? } (the lowest castes.)

N. B.—The *Brokhpâ* are a mixed race of Dardu-Tibetans, as indeed are the Astoris [the latter of whom, however, consider themselves very pure Shîns]; the *Gurâizis* are probably Dardu-Kashmîris; but I presume that the above division of caste is known, if not upheld, by every section of the Shiná people. The castes most prevalent in Guraiz are evidently Kashmîri as:

Bhat. Lôn. Dâr. Wây. Râter. Thôkr. Bagâ."

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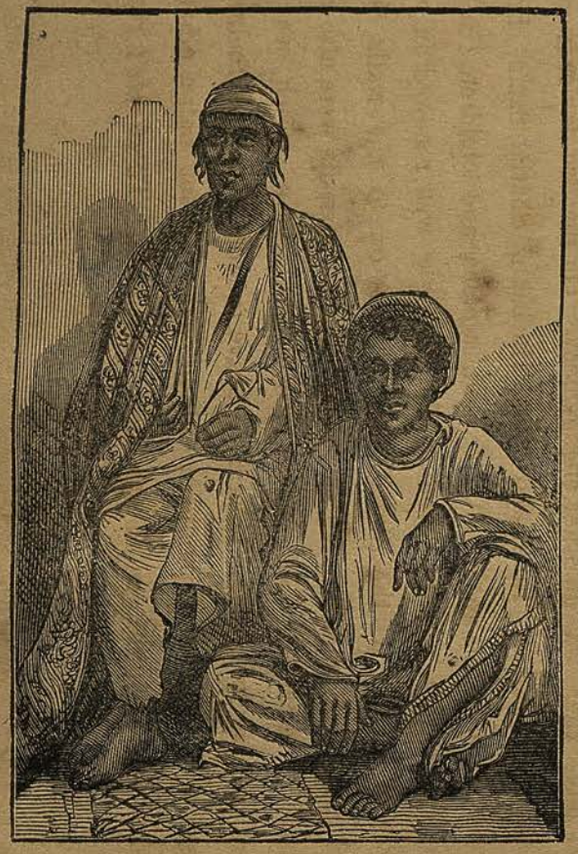
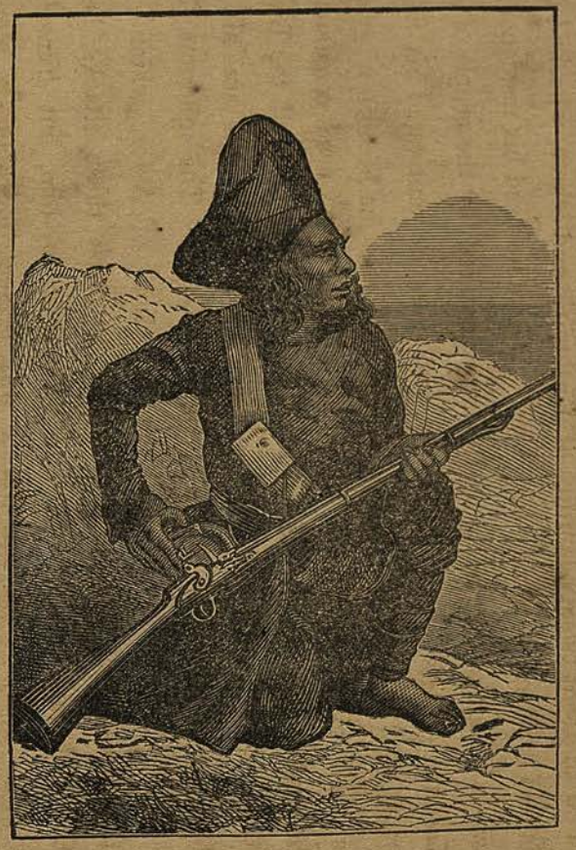
* Both my Ghilghiti follower, Ghulam Muhammad, and the Astori retainer, Mirza Khan, claimed to be pure Shîns.

† My Sazîni says that the Dôms are below the Kramîns and that there are only 4 original castes: Shîn, Yashkunn, Kramìn [or "Kamìnn"] and Dôm, who, to quote his words, occupy the following relative ranks: "The Shîn is the right hand, the Yashkunn the left; the Kramìn the right foot, the Dôm the left foot." "The other castes are mere names for occupations." "A Shîn or Yashkunn can trade, cultivate land or be a shepherd without loss of dignity—Kramìns are weavers, carpenters, &c. &c., but not musicians—as for leather, it is not prepared in the country. Kramìns who cultivate land consider themselves equal to Shîns. Dôms can follow *any* employment, but, if a Dom becomes a Mullah, he is respected. Members of the several castes who misbehave are called Mîn, Pashgun, Mamìn and Môm respectively. "A man of good caste will espouse sides and fight to the last even against his own brother." Revenge is a duty, as among Affghans, but is not transmitted from generation to generation, if the first murderer is killed. A man who has killed another, by mistake, in a fight or otherwise, seeks a frank forgiveness by bringing a rope, shroud and a buffalo to the relatives of the deceased. The upper castes can, if there are no Kramìns in their villages, do ironmonger's and carpenter's work, without disgrace; but must wait for Kramìns or Doms for weaver's work. The women spin.



TWO CHILASIS.



One of the Highlanders of the Maharaja of Kashmir, (wearing the "Cardinal's Hat" of a Great Lama,)

A BALTI (Little Tibet,)

HISTORY OF THE WARS WITH KASHMIR.

[*Committed to writing from the statements of a Sazíni, who took part in many of the engagements.*]

I.—STRUGGLES FOR THE CONQUEST OF CHILAS.

" About twenty-three years ago there was a very strong fort at Chilás. Two years before the outbreak of the wars, a man named Lassu came [on the part of Kashmír ?] to the frontier of Chilás. This man's ancestors had been in the service of the Dogras and for ninety years had possessed property and the Sirdarship at Goré (?) (probably Guraïz) in the family. It is not known why or whether he was dismissed the Kashmîr service, but he came with his family in 1847 to Chilás and became the cause of all the subsequent disturbances. This man had been renowned for bravery in his youth, but when he came was old and feeble, though full of intrigue. In the valley of Marungá is a place called Neyátt, where he established himself with about twenty families of Kashmiris and others, who had followed him from Guraiz. His two brothers were also with him. Where he fixed his residence there is—at some distance below—a village of the name of Gôsher, inhabited by the people of Takk. The valley is called Karúngá at its exit. In these two years he cultivated his fields and the friendship of the Chilásis. Purchasing also cattle and horses he became a great chief, to whom the Chilásis used to pay visits of ceremony. He also used constantly to visit them, and when he had acquired a decisive influence, he assembled all the Lumberdars of Chilás and said, " What a pity that Astor being so near, whose inhabitants are all Shiahs, you should not attack them according to the Shera' [religious Law]." The ignorant Chilásis then began to go on plundering excursions in the direction of Astor, which were often successful. When the Governor of Astor became unable to resist these attacks, he requested the assistance of the Maharaja of Kashmîr, who refused it to him, but himself advanced direct on Chilás with an army. (In this war I was present for about a month). One day a battle began in the early morning and lasted till the evening. The Maharaja's army drove us right into the Chilás Fort. We sent off men at once in all directions for help. For two days there was no other engagement. On the 3rd day came allies of the valley of Gîne, from Darêl, Jalkôt, Takk and Torr, Harbànn, Shatiál, Sazîn, Hudúr, Kóli, and 200 Tangîris (we were in all about 20,000 men, women and children, in that great fort). They poured in all day, and by evening the struggle was renewed in which, as I saw myself, women took part. As the Sikhs were pressing on to the walls, the women threw bedsteads and planks on their heads ; stones and kitchen utensils were also used. The result was not decisive. A stream was flowing into the fort in which we had four reservoirs kept filled in case of need. Hêmur, a brave man, whose son Sadur is now a Chief, a Yashkunn, sat there giving a pumpkin full of water (about half a pint) to a man during the day and a pint at night, as it was more quiet then. There was a row of men

stationed handing the gourd in and out and taking care that nobody got more than his share. Often we went without food for two days. The Chilási women cooked and cast bullets—the other women chiefly fought. The besiegers diverted the stream from the fort into the valley. We then drank the water of the reservoirs. This lasted for a month. We only lost in killed about three or four a day, as we fought behind cover. The enemy lost from 80 to 120 a day as they were in the open plain. When their provisions failed and supplies did not reach them, they retired with the loss of a third of their army, their treasury and goods. (300 women were appointed for the purpose of working and casting bullets all day.) In the day time we used to exchange shots—at night we would attack their camp, when they were tired or asleep. The walls were loopholed for the guns, and altogether the management of the affair was very good. We looted 100 mule-loads of powder; as much of lead, 40 tents—100 beds (charpoys), 2 boxes filled with money (chilkis)—50 sound muskets and 150 injured muskets,—120 brass kettles—50 brass jugs—200 sheets and 400 brass gharras (pitchers)—100 shawls, good and bad)—200 Chaplis (sandals—)20 chairs—5 loads of sticks—200 lances—200 bayonets—a heap of 100 swords—20 daggers—20 iron hammers, 130 tent pegs of iron and 800 of wood— 2 big guns—3 field guns, and miscellaneous property too numerous and various to detail. Two days after the flight of the Dogras the people assembled and began to divide the spoil. We began by giving 10 Chilkis to each man, but it did not last for all; so, whoever got no money, took a gun, lance, tent, &c. The big guns were put into the fort. I was shot in the leg in that siege. We used to bury our dead in their clothes within two or three days of their death. The Sikhs also used to burn, and the besieging Muslims in their service to bury, the dead for some time. When, however, the casualties increased, the besiegers gave up attending to the dead. It was in the midst of summer; so the stench was very great and disease also spread in the Sikh camp. Seven days after the flight of the enemy, the tribes who had come to help left for their own places. The following is the list of the Sirdars killed in the siege:—

Deyûri Khan, a Shîn, one-eyed, Sirdar of Chilás.
Hashm Shah, a Shîn, of Chilás.
Nasr Ali Khan, a Yashkunn, of Chilás.
Malik Faulád, a Yashkunn, of Harbenn.

The following Sirdars survived:—

Rahmat Ulla, Shîr, Chilási.
Akbari, Shîn, Lamberdar of Takk.
Murad Shah, Yashkunn of Tòrr.
Adam Shah, Yashkunn of Tòrr.
Bahádur (Baghdúr) Shîn of Harbánn.
Naik Numa, a Kamìn, Harbann.
Faizulla Khan, Shîn, Harbann.

Mard Shah, Kamìn of Shatiál.
Shah Jehán, Do. Shatiál.
Malek Nazr-ud-din, Shîn of Sazîn.
Hajem Khan, do. do.
Lala Khan, Yashkkunn of Dareyl.
Jeldár, „ „
Izzat, Shîn of Phúgotsh (Dareyl).
Rahmi, „ of Samagiál in Dareyl.
Matshar Khan (a great Sirdár) Shîn, Samagial.
Losîn, Shîn of Barzîn.
Mirza Khan, Shîn, Barzîn.
Shah Merdán, Shîn of Hudúr.
Kazilbik Yashkunn of Búder.

After a year had passed, the Chilasis and the Yaghistánis assembled at Chilás with the intention of plundering Astór, whose Governors then was Jabr Khan and Wazîr Gurbúnd, subjects of Kashmîr and of the Shiah faith, and therefore fit objects for the attack of orthodox Mussalmans (Sunnis). We were in all about 108,000 Yaghistanis (the ideas of number are very vague in those countries—though not so vague as in Lughmáni where there is not a separate name for a number above 400, and the foreign appellation of *hazar*=1,000 is the equivalent for 400. *Vide* Lughmáni and Kandiá Vocabularies in which numeration is by twenties). The Astoris were only 6000, but we went in large numbers as we counted on having to meet the Dogras of Kashmir,

The following is the List of the confederate Yaghistanis:

From	Koli	1,000	
„	Palus	4,000	
„	Jalkót	3,000	
„	Sazîn	500	
„	Shatial	500	
„	Harban	1,000	
„	Takk	1,000	
„	Chilas	3,000	
„	Torr	1,000	
„	Tangir	4,000	
„	Dareyl	10,000	
„	Gôrdjan	5,000	(probably Gôr.)
„	Gîne	100	
„	Bûder	100	

From Gormâni 2,000 (probably auxiliaries from Gauhar-Amán, ruler of Yasin, popularly called Gôrmán.)

„ Gilgit 5,000

„ Sai 5,000

(This only brings the allied Dard forces up to 48,200), possibly twice as many as there really were. Since then the Dards have been more than decimated and the destruction of Gilgit with all its traditions, &c., &c. is one of the saddest results of the Kashmîr frontier war. There are, however, Gilgit emigrants to be found in Sazîn and other places). We marched on to the mountains of Astor and Gauhar-Amán with 2,000 men stopped at Jalkôt (j as in French) in the Sái territory 6 koss far. He told us that when the Dagras came up to assist Astor, he would at once advance with more troops to that place. When we came near Astor, the Governor was informed of our approach. Most of the Astoris fled, many leaving their property behind. The 6,000 fighting men remained; they had, however, sent most of their property away. The people of the Astor village, Dashkin, had not heard of our arrival; so we surprized it about midnight, killed 2 men and wounded 9—100 were captured (men and women). We took 80 cows, 500 goats, clothes to the value of 400 Rupees, 40 hatchets, 100 swords, and 100 muskets. Out of the house of the Wazîr Gorbund we got 8 kettles. There are many Yashkunns at Astor, three-fourths being of that race and the remainder being half Shins and the other half Kamins. Our arrival at Astor was announced by a man whom with his companion we surprized seated at the bridge of Sugarkôt. A man of Shatiál killed the companion by throwing a stone at him; the other effected his escape and enabled the Astoris to get away with their property. The reason why we killed so few was became we wanted to make the people our slaves, either to keep or sell; being Kafirs their lives are forfeited to the Mussulmans, but it is harder on them to be slaves than die and therefore we prefer to enslave them. Besides it is more profitable. In the morning, a rumour of the approach of the Maharajah's troops reached us. We were greatly surprized at this and retired on to Hashu Gher (probably the Atsho pîr, a very high mountain which overlooks Bunji, on the Kashmîr side of the Indus) by the Burderikôt road—a very difficult one—on the way to Chilás, which we reached only the 6th day after our retreat. We then divided the spoil. Some sold their slaves in Chilás. Most took them to their homes. We did not lose any one in killed or wounded on this excursion. Jabar Khan of Astor then went to the Maharaja as a suppliant—saying he and his people were children and subjects of Kashmîr and implored help against the marauders, who, he urged, should themselves be attacked and punished. The Maharaja advised him to be quiet for a year, as he would then bring a large army. This was satisfactory for Jabar Khan, who was intent on revenge. In fact, 14 months later, when he and his minister with 60 men again presented themselves at Srinagar, in order to urge the fulfilment of the promise, 50,000 men (!!) were sent to Chilás. I was then at Minôr in the Gilgit territory, but my father and brother went into the war and it is from them that I have heard the following particulars. When the Sikh General (whose name I forget) reached the Kashmîr river [the Kishnganga (?)] he divided the Army into

two parts—one to go by way of Guraiz, the other by the Darau valley which goes straight to Chilas and actually reached Takk. [From Takk there are 2 valleys—the one of Babuserr; the other of Marungâ]. The reason of the division of the forces was that the Kashmîr troops feared to trust their whole body into mountainous country where they might all be cut up. Two days before the enemy came, we were at Sîhil, below Takk, 1,000 strong. The Yaghistanis were collecting at Chilas, but most were still on the roads or starting from their homes. The news of the approach of the Maharajah's troops had also frightened away most of the tribes. Indeed there were only 500 besides the force at Sîhil. The following came: 100 from Sazîn, 200 from Harbàn, 40 from Chitral, 60 from Dareyl, 40 from Jalkôt, 100 from Tangîr, 200 from Tórr, 40 from Hudúr, 200 from Takk, 100 from Bûder. 800 had collected in Gôr but never came up, but were at Talpènn on the other side of the Indus, 4 kôs from Chilas. The following Chiefs came :—

Nazar Khan, Kasîm and Masta Khan of Sazîn: The 2 former were Shîns, the other a Yashkunn.

Ravîn, a Yashkunn of Shatial.
Der Jihan, Kamin, „
Alangîr „ of Harban.
Tapa Khan „ „
Jeldar Mama and Sheithing of Dareyl, Shîns.
Ametî, Yashkunn, Jalkôt.
Keremo, Shin } Tangîr
Khairulla, Yashkunn }
Marat Shah Mama } Great Sirdars of Torr, Shîns.
Adam Shah }
Shahmard Kaka and his brother of Hudûr, Shîns.
Akbari and Azád, Kamins, of Takk.
Kizilbîk of Búder, Yashkúnn.
Sadar Khan, Yashkúnn, Gôr.
Wazîr „ „ „
Ramanni „ „
Rahmat ulla Khan „
Nasir Ali „ Chilas.
Hasham Shah „

When the Sikh troops came to the bridge of Sîhil, it was 6 A. M. (before dawn). We were in ambush and rushed upon them sword in hand. There was great fighting till the evening—such as had never been before in Yaghistan. When night broke in, we were beaten and fled back into the mountains. Then two Sirdars, Ameti Khan and Ser Endáz Khan of Jalkót, rushed in alone on the army of the infidels and after killing some were cut down. Ameti's

body fell into the water below the bridge and came up again after one month at Jalkot on the river side, where Jaikót is. A boatman of the name of Mehr Gul, came to the place but did not recognize the body. He told the villagers, who went out with Mîra Khan, the uncle of Ametí, who had not gone to the wars as he was very old. Ametí's wife too went to the bank. No body recognized the corpse, when the wife knew him from his pijámas. He was buried and a shrine was built over his body, which is known by the name of the "shrine of the martyr." Ametí had said when about to charge the Sikhs that "if he should be killed his body would still get to Jalkôt and be buried there." Many Sirdars testify to this. During the night, the enemy sleeping from fatigue, Mulla Shemshêr, and Mulla Khandád and the Pir Padishah Mîa, a great Sayad, rallied the Yaghistanis and told them of the advantage of assaulting the infidels at night, which was accounted as a twofold righteousness in this and the next world. When the Yaghis heard this Fatwa (authoritative manifesto) their courage increased and they attacked the enemy's camp in a body. Our men went on slashing at their heads and other limbs. It was winter and the blood clotted our hands and froze them to the sword hilts. Rustam and Afrasiab's wars would be forgotten as trifles, if I could describe the terrors of that night. The slaughter lasted all night. As the day approached and showed the smallness of our numbers we were again defeated and fled from Sihil to Chilás which is at the distance of 6 kôs or about 9 miles. We were followed by the enemy. Whenever they came up to a suitable place, the fight was renewed and hundreds were killed. At Dasur, Matshuko-Jal and in the valley of Chilás, there being an open space, a stand was made, especially at the last place, which we reached at noon and kept our ground fighting till far into the night (10 o'clock). We were again defeated and fled into the fort, which was surrounded by the Maharajah's army. The following days and nights were occupied in constant fighting. The enemy again cut off the stream. Then the Yaghis again appointed Hemur to undertake the distribution of water from the reservoirs and made the women cook and cast bullets for them, as during the first siege. This siege, however, was greatly protracted —the water became scarce and whilst formerly a man would get three gourdsful (two during the night and one in the day) now only one gourdful was distributed during the whole twentyfour hours. This lasted for three months. At night assaults were made and shots were exchanged during the day through the loopholes. When the enemy approached under the walls, stones, &c., *&c.* were thrown on him. We did all we could, but were still beaten—the reason God alone knows. Oh God? when the water became scarce, the enemy also put poison into the reservoirs; so some died from thirst and many from poison. When the enemy saw this, he had recourse to another *ruse.* They tied stems of trees together with ropes and using them as ladders, tried to mount on the fort, firing all the day. We had not seen this before and in our surprize lost more men then perhaps was necessary in defending ourselves. Neither water nor an escape was destined for us; so the remainder consulted about evacuating the place and getting into the hills. At midnight two-thirds of the men, taking the women and children with them, left the Fort and began to fly. The voices of the children roused the blood-thirsty enemy, who, like a wolf, came after the lambs. Some of the Sikhs entered the Fort and killed those they found; when they became

exhausted with murdering, they took about 680 men, women and children, as prisoners for the Sikh General and 120 were destined for the revenge of Jabar Khan and taken away with their property. The fort was at once set on fire and burnt down. Such property as they could take they did take. As for the fugitives, it was a running slaughter till sunrise, when we reached Kitshóri. Here we rallied and renewed the fight. Kitshóri is 2 kôs below Chilas and is a village on the Indus. Our men fought, hungry and tired though they were, till noon and were considerably thinned in numbers. It seemed now useless to us to continue the fight, for we said that we should all be at last overpowered and cut down to a man. We must therefore flee. We, therefore, retraced our march in the direction of the mountains and were not followed up, as the enemy did not, perhaps, think it worth while, our numbers being so reduced. The pursuers returned to the Chilas fort. When they got there they agreed to return to Kashmîr. As they reached the place where the two roads branch off, [one for Astor, the other for Kashmîr] the Sikh General gave leave to Jabar Khan, who took his prisoners with him. All were in great joy. The following is the list of the Sirdárs who escaped the slaughter :—

Alengir, Habba Khan, Mîr Matta } of Harbenn.
Rahmí of Darêl.

Aladdin of Shatial and Ahmeti and Sir Andaz of Jalkôt were killed ; also Azur, and Alahmun of Sazîn. Mard Shah Baba of Torr got away. Azad of Takk was killed. Nasr Ali, Hashm Shah, Paulad and Anwarí of Chilas were all killed. They were all Yashkunns. Serrkushu of Tangir was killed. M..... of Somer, a Shîn, my cousin, was killed by a bullet going through his mouth. 500 were killed and 800 taken prisoners—200 escaped. Among the prisoners was Sirdar Rahmat Ulla Khan, who was sent to Jammu. When he was captured, a Sikh went into the fort after his daughter, who threw herself off the walls in order to escape disgrace and was dashed to pieces on a stone. There is no doubt that we were the first to be in fault, as we attacked Astor without provocation and at the instigation of Lassu seven times before the Maharaja went to war with us. I never joined these plundering excursions but my cousin, M....., went every time and also S....., mv brother, who is still alive. Once they brought back a man and 6 women to Minôr—the whole razzia having secured 60 prisoners, 800 goats, &c. Thinking it was "halal" or lawfully acquired property, they divided it with great glee and they ate the goats also as "halal," as they had taken them from Shiahs.

There is a suspicion that Lassu was an agent of Kashmîr sent to foment this discord and bring about the subjection of Chilas. In former times we used to assist Astor, being our neighbour. There is also no difference in our language. That of Khapul (Khapolór) is different. It is Tibetan ; they call a man "shîshek" and for "go there" say "gaz yut" and "bakhmula gihrit" (there is a mistake here) and for "bury" say "sùmduk" and for "does he go or not"

"yidd mitt." Son "they call" bhúman." [Some of the words are Kashmîrî) I remember these words, having once known the language, as a woman of Khapul, called Miriam, had fallen to the lot of my brother in the division of the booty. A neighbour of mine also had a slave of the same place called Kolîtsh, who used to come to see us. I was very young then and could converse with both. A year after, my brother, in consequence of his greed for money, took her to Kami, a village of Tangîr and sold her to Batret Shah, Sirdar, the son of Babar Shah, for 8 tolas of gold (each tolah of the value of 9 Rupees 5 annas or 12 Rupees of Anglo-Indian coinage, altogether about 104 Rupees). This was a good price as she was very good looking but she should not have been sold.

When the Kashmîr troops attacked Chilas, Lassu joined us secretly and although himself old and feeble told us what to do—but his two brothers and two nephews openly fought on our side in the battle of the valley of Chilas. Indeed at Sihil, Lassu fought himself and used to send the Sirdars forward with his instructions. In short, as far as he was able, he tried to injure the Sikhs. When the Sikhs had cut the water off the fort, he had arranged about putting only one man in charge of it and fixed the rate at which it should be distributed. He was ever ready with advice. He used to allow the Sikhs to beat up supplies in villages and then would cut them up while encumbered with them. This is how we managed to be fed (the plundered supplies reaching us by a mountain road) for three months. A relative of Lassu was in the Sikh Camp and told the General about Lassú's doings. The attention of the besiegers was then directed towards capturing him, but in vain, and in both wars he escaped being taken prisoner or receiving a wound. His younger brother was shot in the palm of the hand. In short, after the conquest of Chilas, Lassu again resided with his brothers at Neyátt and kept up his visits to Chilas. When the Sirdars arranged to offer their submission to the Maharaja at Jammu, they sent for Lassu and asked him to help them to recover their friends and relatives who had been taken prisoners to Kashmir. Lassu refused on the ground that he had left the Maharajah's service and had been his bitter enemy ever since and that therefore his life was not safe if he ventured into his presence. Finally, Lassu was prevailed upon to go. The following Sirdars went to Jammu to ask for forgiveness:—

Hashm Shah Sattari Baland Khan Daria Khan	} of Chilas with 36 Butis (poor people).
Buyedad Daru Khan Mir	} Shîns of Bûder.
Azad Sakhi	} Shîns of Takk.

Tatari, Kamîn
Baghdûr, Shin
} Also of Takk.

When the Maharaja saw the suppliants, and also noticed Lassu, it was as if an arrow had pierced him. He was greatly indignant, having heard everything from his General about Lassu often defeating his troops and being the origin of the wars and of the numerous plans by which his soldiers had been destroyed by thousands—for instance at the ambush at Sîhil. Finally after a long talk, the Maharaja made the forgiveness of the Chilasis conditional on the execution of Lassu. The Chilasis said " By all means, if this man and his ancestors have not been your servants. You expelled him and we received him. In gratitude for this he may have given us sometimes advice, but he has never raised his hands against you. Had he not given us even advice *we* should have killed him. It was his duty to do so. Let His Highness therefore pardon him." The Maharaja refused and ordered his General to strike off his head there and then, put the blood into a plate and give it to him to drink [this was probably meant metaphorically, as a Hindu would not drink blood, especially not that of a Muhammadan. However, the Chilási Chiefs appear to have understood the threat literally]. The Sirdars all interposed as they could not witness his death. They offered to pay taxes, if he were spared. [This was probably the object of this comedy]. Then the Maharaja fixed an annual tribute of Rs. 2 per house, in lieu of the blood of Lassu. The Chiefs thought it too much for their poor people, so at last one Rupee per house was settled. He then dismissed them, but wanted them again to appear next year with the tribute, viz. Balang Khan, Deryá Khan, Matshar and Lassu. " When this is done, he added, I will send Lassu with a Khilat to Guraiz and re-instate him as Governor and you shall also receive presents." This was accepted and the Chiefs returned with all the people (men, women and children) who had been taken prisoners. He also sent a letter to Jabar Khan of Astor to restore the 120 prisoners whom he had taken to the Chilas Chiefs. This was done and nearly all returned, excepting the few that had died in course of nature. Thus was Chilas again re-peopled and is inhabited to the present day.

The following villages in Chilas became subject to Kashmir: Chilas, then 300 houses, now only 200, 100 having died in consequence of disease brought on by the bad water of that place, Bûder, 120 houses. Takk, 131 houses. The rest did not submit, nor will they ever do so, as they have heard about the tyranny and oppression practised in Kashmir. We Yaghistanis have thus become even greater enemies than before, but are helpless. To revert to my story. After a year the following Sirdars went with the tribute to Srinagar, viz.: Deryá Khan, Balang Khan, Satarí. Rahmat-ulla, Matshar and Lassu. The Maharaja gave each a present of 120 Rupees and made them stay a month at Jammu. Lassu was sent with much honor to Guraiz and re-instated. On the expiration of the month the Sirdars came to Srinagar and requested leave to go as the harvest-time had come near. The Maharaja received them kindly and requested that in future two Chilasis should come with the tribute and remain for a year as servants (really hostages) when they would be allowed to return and two others be appointed in their stead. The hostages were to

receive some pay from the Maharaja. The Sirdars then returned each to his own village. This arrangement is still in force. (For a more chronological account of the conquest of Chilás vide Historical Appendix No. I.)

II.—WAR WITH GOUHAR AMAN FOR THE POSSESSION OF GILGIT.

A year later, the same Sikh General was despatched with 3,000 horse and foot to Astor and fixed a tribute of one-third of the produce on all. He also established a Thanna at Sógar, a village close to Astor. At the Thanna he laid in ammunition, &c. Next year he went down with his troops along the river of Astor to the Indus and established a Thanna at Bûnji, which is on this side of the Indus and opposite to Sai. Duru was at that time Governor of Bunji on behalf of Gouhar Aman, the ruler of Yasin and Gilgit. He also crossed the Indus at Sai and arranged for a Thanna at Jalkôt, but the Sai country was subject to Gouhar Aman who was residing at Gilgit. When he heard of the encroachments of Kashmir he sent off men to Dareyl and Tangîr, asking these tribes to come down on the Sikhs by the mountain paths near Bunji, whilst he would take the road along the Indus and attack Sai. He stated that as he and they were Sunnis, a jihád [religious war] on the Sikhs became their common duty. 5,000 young men from Dareyl and Tangîr at once collected and came down to Bunji in 10 days. Gouhar Aman with 3,000 Gilgiti horse and 2,000 coolies, fell on Sái at 2 o'clock in the afternoon of the day on which the mountaineers reached in the morning. The following Yaghistani Chiefs came :

From Dareyl : Kalashmir, Lala Khan Izzetu, Bira Khan
Muhammad Khan, Shaithing, Jaldár
From Tangir : Khairulla, Mansûr, Rustami, Nayûn.

The only son of Gouhar Aman who came was Mulk Aman—Gouhar Aman himself being detained at Minôr by illness. The following also came : From Nómal 200 men, from Bhagrôt 2,000 (!!) from Sakwal 100, and from Minôr 200. These men carried loads of provisions and ammunition. They reached the Niludár range on that day, one kos from the Sai District Thence preparations were made for an attack—the Sikhs having 8,000 men—the battle began at Chakarkôt which is three kôs from the Indus. There is a field there under cultivation where the fight began. It was summer. The Sikhs had got into the Chakarkôt Fort which was surrounded by the Gilgitis. Mulk Aman dashed into it with his horsemen. The Chakarkoti villagers facilitated their entry and opened the gates for him. The fight lasted all day and night within and without the Fort. The Sikhs were defeated ; most were killed fighting and some jumped off the walls and were dashed to pieces. 100 only escaped crossing the river [Indus] back to Bunji. Gouhar Aman only lost 60 horsemen and 40 Dareylis and Tangîris, also Sirdar Muhammad Khan, a Shin of Darêl. Mulk Aman did not cross over to Bunji and dismissed the mountaineers, telling them, however, to be in readiness for renewed fighting. He then returned to Gilgit. A curious circumstance occurred with two Sikhs who were taken away as prisoners by the Dareylis. In taking them

over the Jámu rocks,* which on account of their difficulty, we call "ákho" (Atsho?), one fell into the Indus and was never again seen, whilst the other slipped down and rose again to the surface—an event never known to occur with any one who falls into the Indus at that place where it is very rapid. He, however, made his way over to Bunji and just as he was reaching it, a stone fell on his head and he was drowned.

A year had scarcely elapsed after the battle of Chakarkôt, when, in the spring, about 20,000 Kashmir troops with the former General came to Astor. He sent a letter of defiance to Gauhar Aman, challenging him to do his worst, to assemble the mountaineers and to meet him on an open plain. Gauhar Aman at once told the mountaineers that they should quietly get into Jalkot (Sai District) by way of the valley of Kámberi, over the mountain Hudurga, to the village Kirinjot, and get out by the mountains of Puhût. This was done. Gauhar Aman again fell ill at Minôr. His son just got there in time to meet the Sikhs (10,000 in number) near the Niludar, the mountain ridge which is between Gilgit and Sai. It was night and so both armies encamped; in the morning the fight began. 7,000 Dareylis and Tangîris had come under Jeldar, and Lala Khan of Gaya in Dareyl and Izzetí, Pátsha Khan of Phogutsh of Dareyl—also Matshar Khan of Samagiál—Bitori, Kalashmir of another Samagial, Kusuti of Manekyál, Arzennu of Dareyl—Rústami, Kâmi of Tangîr, Muhammad Mir, Adab Shah of Gali, Khairulla of Jagôt—Karîm, Moya Shah, Mawêshi, Matti of the Deyámur village—Merdumi of Lúrak—Akbaro of Sheikho—[2,000 come from Tangîr, 5,000 from Dareyl). Gouhar Aman's son had 3,000 infantry and 6,000 horsemen. The Sikhs were on the roads below the mountains, whilst the Yaghistanis were firing from the tops. The Sikhs necessarily wasted their shot in such an encounter, whilst the mountaineers had it all their own way. This lasted the whole day. All (10,000!!) were destroyed—only one sepoy escaped to Bunji to tell the news to the other half of the army. The General was not present in this as in the Chakarkôt battles, but stayed at Bunji. The Yaghis only lost 2 men, one from Phúgutsh and the other from Samagial, viz: Shahbaz, also called "Osmin," and Uzet Shah. The mountaineers then accompanied the victorious army back to Minôr and Gilgit, where they consulted regarding the future safety from the Sikhs. Gauhar Aman thought that the Gilgit Fort could not stand a siege and that it should therefore be strengthened and the walls made higher. This view was shared by the mountaineers who looked upon Gilgit as their centre; so they all set to work to improve the fort and raised it twenty yards in height and gave six yards of depth to the walls. Bullocks were constantly treading down the stones as the walls were being raised. The Zamindars also helped. The Mountaineers assisted and were fed during the month that it took to strengthen the place. Then all left, when Gauhar Aman fell very ill. He sent Mulk Aman, with 5,000 horsemen against Yasin to fight Mahtar and A'smat Shah,

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[* The stones are so loosely embedded in sandy soil, that treading on or catching hold of one, often brings down an avalanche of stones. When the path is narrow and a river flows beneath, it is, generally, impossible to escape. Stones are often placed in such a way as to cause avalanches to come on the invader who steps on them.]

sons of Suleyman Shah, descendants of Pátsha (?), Shins. They came there on the fourth day and surrounded the place. Mahtar would not fight and surrendered on the tenth day, saying that they all came from one stock and were subjects to Gauhar Aman. A'smat Shah fled to Swat. Mahtar paid his respects with 1000 young men and was apparently received in a friendly manner by Mulk Aman, who said he wanted to talk to him privately. There is a hall for the princes 100 yards from the fort, and to this he led Mahtar and after a conversation of two hours struck off his head. Then he came out and killed 20 of Mahtar's relatives and friends. The rest he put into the fort, as they were merely Zamindars. He then asked Gauhar Aman to come to Yasin with his whole family. On the good news reaching him he assembled the Gilgitis and told them that, as his illness was sure to carry him off, he wanted to be buried in his own country where also his ancestors reposed. In reality, he wanted to marry the widow of Mahtar. When he came near Yasin, some one told him that his son had married the widow. This rendered him furious and made him think of killing his son. In this state of mind he reached Yasin, where he said nothing but ascertained that the widow had been married eight days ago. He then threw Mulk Aman into a prison which was at the top of the highest tower of the Yasin fort and ordered that he should not receive sufficient food. The woman was also placed under surveillance. He left Ghulam as Wazir of Gilgit. Gauhar Aman remained ill for a year, being unable to move and one side being shrivelled up. When he felt his death nigh, he released Mulk Aman and made the woman over to him. A few days after he died and Mulk Aman had accomplished the funeral rites, he ascended the throne. When Isa Baghdùr [Isa Bahádur] and the fugitive A'smat Shah heard this in Swat, they rejoiced as they did not think that Mulk Aman was a hero like his father. Isa Bahadur of Sher Kila' had also fled to Swat having heard of the defeat of the Sikhs and being afraid of being dispossessed by Gauhar Aman—an idea which was confirmed by Akbar Aman, the brother on the father's side of Gauhar Aman—(Isa Bahadur and Akbar were cousins, sons of two sisters) (Isa Bahadur and Gauhar Amán were tarburs تربور, namely brothers' children). There is a road from Swat to Yasin which is much used and is near. Mulk Aman, wishing to conquer other countries, enquired who had caused Isa Bahadur's flight and offered a reward for the information. Hayátulla, a servant of Gauhar Amán, told him a month after about his uncle being the cause, as they were related on the women's side (the stronger tie; being related on the father's side is not a strong bond wherever polygamy is common). This convinced Mulk Aman, for having taken the throne from his uncle to whom it by right belonged, he always felt suspicious of him. However, he kept his own counsel, when one day he invited Akbar Aman to go out shooting with him. They went about one kôs from the Yasîn fort, where a fine plain comes in view. Mulk Aman advised all retainers to get down from their horses as he wanted to rest a little and then start the game which would come in sight in that place. This they did not do, so he jumped from his

horse, pretending that he saw game in different directions and ran after it. Then Akbar Aman also got down from his horse. He had scarcely moved about for a few yards, when a ball, fired by Mulk Aman, struck him dead. Mulk Aman then returned to govern in peace of mind. This news Isa Bahadur had also heard in Swat. What with wishing to revenge Akbar and thinking of the confusion which would be sure to follow the discord of the brothers of Mulk Aman (Mîr Wali, Pahlivan &c.) he and Asmár got ready and came back—but I don't know whether he came *via* Kandiá [a hitherto unexplored District, referred to elsewhere] or by what road. Anyhow he appeared at Sai with the 20 followers whom he had taken with him from Sher Kila' on his flight. There he found Sultan, the ex-Wazir of Pohordu Shah, a descendant of the Queen Johari (Jowâri—*vide* 1st Song page 19) who in ancient times was the ruler of Sai and whose descendants had fled from Gauhar Aman into the hills. When Gauhar Aman died, all these fugitives came back and so Sultan turned up at Sai. When Isa and Asmat met him they contracted an alliance by oath and went together to Jammu by way of Astor in order to offer their services to the Maharajah. Indeed, they offered their allegiance, if he would help them with troops. The Maharajah made them swear on the Koran, because he said, "your religious bigotry may induce you to turn on me and induce you to be again friends with Mulk Aman. Besides, you all belong to one family and I alone shall be the loser." Then they all agreed and he made them swear on the Koran, after getting them to wash themselves first; "that they would never ally themselves or be subject to any one but the Maharaja and consult nobody's interests but his." The three swore most solemnly and assured H. H. that he need not be under any anxiety in future regarding his army and their own movements. They then asked leave in order to avail themselves of the dissensions of the brothers and prevent their becoming friends again. Then H. H. sent 6000 infantry and 4 guns (mule-batteries) with Isa, Sultan and Asmat—Rs. 200 cash were given to Isa and a dress of honor; Rs. 100 and a gun to Sultan and Rs. 120 and a horse to Asmat Shah. The Maharaja recommended them always to keep the garrisons at Astor and Bunji, which were each 5000 strong, at half their strength and to take the rest in order to prevent surprizes and the loss of places which were difficult to acquire and to reduce to taxation. He thus allowed them to take 11,000 troops with them in all—*viz.* 6000 men whom he sent direct and 5000 from the garrisons of Astor and Bunji. Thus they started with the General and the Jîtan Sahib (Adjutant ?) for Astor. There they remained a month to see whether the roads ahead were safe. They sent a Kashmîri, called Abdulla, into Yaghistan, *via* Sai, Minôr, Gilgit, Yasin, Dareyl, Tangîr, Hunza, Nagyr, &c. to enquire what the tribes were doing and going to do. He went to Gilgit and instead of fulfilling his mission himself, he sent Norôz, a Zemindar and a subject of Mulk Aman, who, of course, went to Yasin and told Mulk Aman all he had heard from Abdulla and that Isa and his allies were advancing. On his return he told Abdulla that he had seen the tribes, that they had no idea that anything was impending and that Isa might advance with safety at once. Abdulla

returned to Astor, whilst Mulk Aman summoned the Darêl and Tangîr tribes, saying that unless they fought now they would lose their country. He also sent a messenger to Ghazanfar, Raja of Hunza and one to Shah Murad, Wazir of Nagyr (?) telling them to forget their enmity with him in the advance of a common foe to their country and religion (although the people of Hunza and Nagyr are Shiahs, necessity made Mulk Aman, a Sunni, call them Mussulmans) and asking them to meet him with their young men at Gilgit. Ghazanfar promised to come on the ninth day and asked him to go ahead. Mulk Aman, however, waited nine days and when nobody came, he advanced with the friendly hill tribes of Darêl and Tangîr to Gilgit. Isa Bahadur and his allies, altogether 9,500 men, started from Astor, 2,500 soldiers joined them at Bunji and they all advanced to within the distance of one kôs from the Gilgit Fort, which they surrounded. Wazir Zoravera commanded in this war on the part of the Sikhs—there were also Sirdar Muhammad Khan of Swat, the Sirdar Jitani (Adjutant) and others whose names I forget. On behalf of the tribes there were: 1) from DAREYL: Lalá Khan, Jeldár Bura Khan of Gayá—with 1,000 Zemindars;—Izzeti and Muhammad Khan of Phugotsh with 700 Zemindars—Matshar Khan and Mahman from Karini (lower) Samegial with 1,000 men—Mirza Khan and Kalashmir from Upper Samegial and 1,000 men—Kasûti from Karini Manikyal with 1,000 men—Hamza Khan and Arzennu from Upper Manikyal and 900 men—Bitori of Yatsho and 40 men—Suryó from Jutyal and 60 men—Tubyó and Syad Amir of Dudishal and 30 men—altogether 5846 from Dareyl. (2) from TANGIR: Mardumì (is still alive), Talipu of Lurak and 40 men—Moza Shah and Maweshi (still alive) of Dîyamar and 400 men—Khairulla and Mansur (still alive) of Julkôt and 140 Zemindars—Adab Shah and Mansur (still alive), of Gali and 60 men, —Néyo and Rustam Khan of Kami (still alive) and 400 men—Multan of Korgah (still alive) and 60 men—Akbaru of Sheikho and 40 men—altogether 1,153 men and Chiefs. With Mulk Aman there came from YASIN: his brother Mir Vali Khan, the Wazirs Rahmat and Nasir—Hayatalla, Habib—Padisha Mia, Balhi, Syad Khan (of Swat) with 100 Pathans—Muhammad Hussain, a great Chief of Yasin and 10,000 men, horse and foot, from Yasin and friendly countries.

At the dictation of Pehliwan, son of the sister of Aman-ul-Mulk, ruler of Chitral or little Kashghár, a messenger of the name Balli—was sent to Chitrál, saying that Hunza and Nagyr had broken their promise and that, now that their father was dead, all his enemies had assembled to destroy them, 11,000 infidels, described as كافر نابكار ڈوگرہ بی اعتبار, or useless unbelievers and perfidious Dogras, had already surrounded Gilgit with the help of faithless Isa, the fugitive Asmat and the traitor Sultan. "When we shall be dead, what is the use of you, a relative, striking your forehead with a stone (as a sign of grief)"? Balli taking forced marches reached Aman-ul-Mulk speedily, who, at once sent Lakhtar Khan, his nephew, son of Adam Khor (whom he had caused to be killed) with 8,000 men of sorts to Gilgit and wrote to promise further help, if Balli were sent again. Indeed it was said that Aman-ul-Mulk might come himself. So there advanced to the rescue of Gilgit the united forces of Mulk Aman and the auxiliaries from

Chitrál. Mulk Aman then told the Dareylis and Tangîris to lay in ambush behind Barmas and Basîn in the valley, as the Sikh troops were there. He himself at 6 o'clock in the evening went to attack these places. About 1,000 Sikhs were there, not suspecting any danger, in their tents. The attack was sudden and 120 were at once despatched to the lowest regions [of hell]; 100 Sikhs were captured. Then he called out to the young horsemen that having done so much they should attack the besiegers and that the infantry would follow them. He himself rode ahead, thereby inspiring his troops with courage. The enemy was attacked, but was now ready for them. A fierce struggle began and the Sikhs were forced on to the fortress with the loss of twenty youths and a loss of three Dareylis on our side, who had rashly followed the Sikhs into the fort. Then Mulk Aman halted in front of the fort and attacked it in the early morning and called out. "If you want to fight, well and good—if not, I will let you depart for Astor." Isa Bahadur replied: "We will certainly not do so till we uproot the foundations of your houses." Saying this, he fired his musket and killed Hayatulla (who had been the cause of his uncle's death). Then volleys were exchanged. So the fight lasted for a month, during the day—Mulk Aman retiring to a short distance at night—the Sikhs, however, picking off stragglers at night also. On the 27th day after the siege, the Raja of Hunza reached with 12,000 soldiers, but did not join the fight. 6,000 soldiers, in addition to the 8,000 already sent, also came from Chitrál who, at once, assisted in the siege. There was plenty of wheat which had been cut and heaped up by the Gilgit Zemindars who had fled at the approach of the Sikhs. The soldiers of Aman-ul-Mulk would take the sheaves, crush them with stones and boil them in water. Food was taken at night. Three days later, when the besiegers still held out, the Chitrál forces thought of returning. On the last day, Makhsat, a servant of Asmat Shah, renowned all over Yaghistan as an incomparable hero, came out of the fort with sword and buckler and called out. "Is there any one who will fight [me] the mountain eating lion?" Then Balli, the servant of Mulk-Aman, replied: "Come out and fight with me in the open space, for brave men do not boast." So he, snatching a sword and shield, met him. After boasts and insults on both sides, they closed; but Makhsat's sword could only find Balli's shield to strike, whilst Balli, in protecting himself always found an exposed part of Makhsat to hit. At last, Balli struck a blow which not only cut through Makhsat's shield, but falling on his right shoulder caused the sword to pass out on his left side, thus dividing the body into two pieces. On seeing this, Mulk Aman considered that a sufficient victory had been gained and passed on to Yasin, accompanied by the Allies. Of the prisoners he had captured at Barmas, in order to wreak his revenge, having been disappointed in taking the Gilgit fort, he selected twenty four of the officers and ordered them to be executed at Kuffarkot, four kôs from Gilgit near the Indus. This was accordingly done by some men in Lakhtar Khan, the Chitrál General's, army. When their souls had reached the angels of Hell, Mulk Aman ordered the rest also to be killed, for, he said, these infidels have made martyrs of many of our friends and countrymen. Lakhtar Khan interposed on the ground that they were helpless, now that their officers were dead, and made a claim to carry them off himself, as a satisfaction for the losses of his army. "I want, he said, to bring them to my

country and sell them for red gold to the Tájiks. Thus I shall obtain compensation for the blood of the martyrs that has been shed and they will be punished by being sold from place to place by the Tájiks." Then Mulk Aman conferred the desired present on Lakhtar Khan, but kept one (the only officer who was spared) who was called "Commandân Bahádur" and presented him to Jaldár Khan of Gayá (Dareyl), as many martyrs [so called because they were Muhammadans, who had been killed in the war with the "infidel" Dogras] had fallen from that District. When the troops had gone back for another kos (from Kuffár Kot) to a place called Serga—a very deep valley—Jaldár Khan told the "Commandán" to come near him, as he was in his charge. He caught hold of his hand and led him along. He then noticed a talisman round the Sikh's neck and wanted to snatch it away, forgetting that he was exposing himself to an attack by the movement. The "Commandan" saw a sword hanging on Jaldár's shoulder, so he let Jaldár take his talisman and drawing the sword struck off his head. When the Dareylis saw the death of their chief, they rushed upon the murderer and secured him. Separating in groups to consult as to the best means of putting him to death, the people of Gayá (Jaldár's village) advised his arms and legs being tied to four horses and his body being torn to pieces by the horses being set off at a gallop. This proposal was not favorably received by Khoshál Khan, the brother of Jaldár. The people of Samegial suggested that his tongue should be torn out by red-hot pincers, then to flay him alive, cover his body afterwards with salt and pepper and finally to burn him and make him over to the ruler of Jahannam [Hell]. This suggestion being favoured by Khoshal Khan, it was ordered to be carried out. Thus the "Commandan Bahadur" died. The Dareylis then rushed on his ashes and half-burnt flesh and taking a handful, secured it in their clothes as a reminiscence of the event. I have mentioned this affair at length, because Jaldár was a very celebrated man for his hospitality, eloquence, good manners and administrative capacity. Rich and poor obeyed him, for he was wise and his death was a great advantage to the Sikhs.

Mulk Amán set out for Yasin, as I have said, and dismissed the Yaghistanis. Lakhtar Khan also asked for his leave through Pahliwan, Mulk Aman's brother and offered to let the army remain if he himself was allowed to go. This was permitted and the army remained with Pahliwan, his mother's brother. (a sister of Adamkhor of Chitrál was Gauhar-Aman's wife and Gauhar Aman's sister was Adamkhor's wife). The following is the list of the chiefs killed before Gilgit: [The Sikhs lost 221 killed, wounded and prisoners.]

Wazirs Nuseir and Hayatulla of Yasin.
Jaldár Khan of Gayá (Dareyl).
Talîpu of Tangîr.
Béra Khan of Gaya.
Mirza Khan of Hunîni Samagiál.
Sirdar ditto ditto,
Padshah Mia of Yasin.

Dareyl lost 203 Zemindars; *Tangîr* 101 men; *Gakutsh* [or *Galkúlsh*] 50; *Tshér*, 40; *Sherôt* 52; *Shukoyôt* 30; *Guluphúr* 44. Mulk Aman lost 160 of his retainers; (altogether 376 of his subjects.) The Chitrális lost 410, altogether 1090 were killed on our side. [For a more chronological account of the conquest of Gilgit vide "Historical Appendix No. 2"].

III.—WAR ON YASIN AND THE MASSACRE OF ITS INHABITANTS. [1860]

When Lakhtar Khan informed the ruler of Chitrál of all that had occurred, Aman-ul-Mulk sent a messenger to the ruler of Yasin with the advice to fortify Gakûtsh, lest that too should be lost by him and he should be blamed for not advising him in time. He also thought that the Sikhs would not advance before they had strengthened their hold on Gilgit. Therefore he asked for his army to be sent back; next year he promised to send a larger force, as then an attack from the Sikhs might be possible. Mulk Aman delayed the messenger for ten days, but sent Sirdar Mustaán, son of General Hayat-ulla of Yasin, with the Chitrál army to Aman-ul-Mulk. They were 5,880 horse; 7720 foot and 12 mules with ammunition. Mulk Amán then remained at Yasin, feeling quite safe and established a Thanna of five men at Gakutsh, one day's march from Yasin, in order to scour the country and enquire from travellers and Zemindars about the movements of the Sikhs. He advised them to treat informants well and let him know in time, lest Aman-ul-Mulk's warning should come true. The outpost kept a good look-out, entertained travellers and daily sent in news of the state of affairs. Five months afterwards Wazir Zoraweru of Kashmir sent Wazir Mukhtár with twenty young men to Gakutsh to surprize the Thanna at night, and establish themselves as an outpost and intercept all travellers from or to Yasin. He also sent after them Sabûr, a Kashmiri, with ten Hindu Sipahis and Attai, Kashmiri, with ten Muhammadan Sipahis, and ordered Attai to establish himself at 100 yards above Gakûtsh and Sabur at the same distance below Gakutsh and intercept the roads. Three days afterwards, Zoraweru, Isa Bahadur, Ghulam Haydar, Mizra Wazir, Baghdur Shah, Zohrab Khan, Asmat Shah and Saif Ali, the Commandant, with 9,000 infantry and 3,000 cavalry, advanced on Gakutsh. We must now leave them on the road and see what the surprize party is doing. They came there shortly after mid-night, surrounded the Thanna and captured the five men. Mukhtar then established himself as Thannadar and Attai and Sabur took up their appointed posts and captured all travellers of whatever age and sex, sending them in to the Thanna; in all, three women, four children, two foreign youths and one Yasini were captured. When the army came to Gakutsh, Zoraweru left the Thanna as it was, and advanced the same day without stopping, so as to prevent all notice of his march reaching Yasin before he himself arrived, marching all night, and at about 4 o'clock came to Chamûgar, a village, about twenty nine kôs from Yasin. Accidentally, Muhammad Hussain, a Sayad, had gone out hunting that day. His horse rearing without any apparent cause he looked round and saw clouds of dust at Chamûgar. He, at once, suspected what was taking place, galloped back to Yasin and called out before Mulk Aman's house: Why

are you sitting at your ease? the enemy is on you—now do anything if you can." Mulk Aman at once got his horses saddled and fled with his family over the mountains in the direction of Chitrál. When the army came near Yasin, Isa Bahadur, who knew the country, ordered it to be divided into three corps, one of which marched straight on Yasin—the second to go to the right of Yasin by the village of Martal and the third to go to the left of the place, so that the inhabitants should not be able to escape. When the Sikhs entered Yasin with Asmat Khan preceding them (who got all his friends and relatives out of the way) act of oppression occurred which I have heard related by the people of Kholi and which have never been surpassed by any nation of infidels. In traditions much is told, but all is nothing compared with the following atrocities which surpass the doings of demons, jins and witches. We, say the Kholi informants, with our own sinful eyes saw these ferocities practised by Mussulmans on Mussulmans. That blood thirsty Kafir, Isa Bahadur, ordered the houses to be entered and all the inhabitants, without regard to sex or age, to be killed. We swear that Isa Bahadur descended from his horse and distinctly ordered the soldiers to snatch the babes from their mothers' arms and kill them, so that his heart might be set at ease. He then put one knee on the ground, putting his hands on his knees and waiting for the babes. As they were brought to him, he put one of their small legs under his foot and tore the other off with his hand. Even the Sikh soldiery could not bear looking on this spectacle. However, this accursed infidel, (infidel, although he was a Sunni) kept on tearing them to pieces. The slaughter lasted five days and nights. The blood of the victims flowed in streams through the roads: there is not a word of exaggeration in all this. After these dreadful five days were over, Zoraweru sent for Asmat Shah and enquired after his relatives, whom he had put in safety. They were brought forward and Yasin committed to their charge, but what was left of Yasin!?* Thus 2,000 men, women, and children above ten years of age and a countless number of infants and babes became martyrs at the hands of the bloody Sikhs—3,000 persons (chiefly women) a very few children as also a few old men were kept as prisoners and brought in three days to Gilgit, Zoraweru being elated with excessive joy which he manifested in various ways *en route*. When he came to Gilgit, Isa Bahadur and Asmat Shah, selecting 1,000 of the more beautiful women, took them to Jammu with 3,000 soldiers. They were so delighted that they took double marches in order to be early with their good news. At a public assembly at Jammu, these scoundrels narrated, with much boasting and eloquence, their own achievements and those of the Sikhs and spoke with the loud tone in which victories are reported.

When they had finished, the Maharaja asked them whether their hearts were pleased with all these doings. Isa Bahadur said that all his heart's desire had not been accomplished, though he certainly had experienced a slight satisfaction in the fate of the people of Yasin, who had been his enemies in the times of Gauhar Aman. "God be praised, he said,

* Here my informant, himself a Sunni Mussulman and always calling his Shiah co-religionists Kafirs, was raving with indignation against the orthodox Sunnis, Isa and Asmat and the Sunni soldiers of Kashmir, for murdering the Shiahs of Yasin. He ascribed the atrocities of the Sikhs entirely to the orders of the ex-fugitives.

that I have lived to revenge myself on them." The Maharajah enquired what else there remained to afford him complete satisfaction. "Perhaps," he said, "I may be able to meet your views." Isa Bahadur replied. "Alas, Mulk Aman with all his family has escaped unhurt to Chitrál! I should have liked to have treated him as the Commandan Sahib who killed Jaldar was treated, and to have taken his wife for myself and to have killed his children, as I did the infants of Yasin and, moreover, to burn them. Then alone will my heart be at ease. However, in consequence of Your Highness's good fortune, much has been done. If your shadow only continues to protect me, I may, some day, be able to have my heart's desire on Mulk Aman." The Maharaja then bestowed on him a splendid and complete dress of honor, a horse and Rs. 500. He also gave Rs. 100, a dress and a horse to Asmat Shah. He finally placed the 3,000 soldiers whom he had brought under his command and made him Governor of Sher Kila (where he is still). Isa Bahadur, after the usual deprecatory forms of politeness used at oriental Courts, suggested that, in the midst of Yaghistan, he would not be able to hold his own even with 30,000 soldiers, unless the Maharajah placed Pahlivan, the son of the sister of Aman-ul-mulk at the head of the Government of Yasin even without troops, as he had all the prestige of Aman-ul-mulk on his side. At last, the Lord of Srinagar said that he agreed to it, if Isa Bahadur could manage to get Pahlivan appointed to Yasin, a matter which, naturally, was out of his own control. Isa Bahadur then asked for troops, not against Chitrál, whose interests would now be conciliated, but against the Dareylis and the other hill tribes. So the Maharjah gave him the troops, warning him at the same time to be on his guard against Pahlivan tampering with his troops and so causing a general revolt against the Maharajah's authority.

His Highness then ordered Asmat Shah to go to Yasin in order to keep a watch on the movements of Pahlivan and to inform Wazîr Zoraweru of all that was going on. Asmat Shah feared that his life would not be safe at Yasin and wished for some other employment. The Maharajah then said his salary should be Rs. 40 per mensem* and he should go with Isa Bahadur, as Thanadar of Gakûtsh. Isa Bahadur, however, thought that it could not be done and that it would be better to send him to Basîn. This was agreed to and the two got ready to depart. The Maharaja advised him to take the 2,000 prisoners left at Gilgit back with him to Sher Kila, so that the place might be well populated, a plan that would not only give him more income from the produce of fields but provide him with assistance against an enemy. "Leave," he added, "your first wife at Gilgit, (as a hostage, no doubt, for Isa's fidelity to the Maharajah) and take your second wife and her children with you to Shêr." So they returned to Gilgit, Asmat Shah setting up with his family at Basîn, where he is still and receives his pay. Isa Bahadur also settled at Shêr in the manner suggested by the Maharaja. He then sent Daulat Shù, a Zemindar of Gulmutti, eight kos from Sher, to Aman-ul-Mulk of Chitrál asking him to appoint Pahlivan as Governor of Yasîn, who

* I met Lehna Singh, a relative of the Maharaja, in 1866 in command of the Sai forces, who had only Rs. 20 per mensem, with unlimited liberty, however, to make as much besides out of the people, as he could.

would be quite safe there. Daulat Shu was sent because he knew the roads and had often gone to Chitrál. He reached the place in seven days. Aman ul-Mulk replied that he could not send Pahlivan, unless Isa Bahadur also agreed to MIR VALI and Wazir Rahmat. He gave Daulat Shu a parting present of a gun, sword and horse, Daulat Shù told Isa Bahadur of the result of his mission. Isa at once set off for Gilgit to consult with Zoraweru. He represented to him that unless Aman-ul-Mulk was allowed to have his way, he himself could not hold his own at Sher Kila. Zoraweru, upon this, gave him full permission to act as he liked, taking the responsibility on his own shoulders in the event of the Maharaja asking any questions, as the only means of securing some peace. Isa then again despatched Daulat Shu in all haste, who reached Chitrál in five days, with the message that Aman-ul-Mulk should do him the favour of sending the three men he had suggested. Aman-ul-Mulk entertained Daulat Shu for twenty days, during which time he assembled 2,000 young men and sent them to Yasin with Pahlivan, Mir Vali and Rahmat. He made those three take an oath on the Koran that they would never intrigue against each other, "for, if you do, you will fall an easy prey to Isa Bahadur." When they reached Yasin, they sent on Daulat Shu to Isa Bahadur. The first thing they did was to get the fugitive Yasinis back to their country which they ruled as in former days. Isa Bahadur was glad at this and gave eight tolahs of gold to the messenger.*

IV.—WAR WITH NAGYR AND HUNZA. [1864]

It is now nine years since these wars have taken place or two years after the conclusion of the war with Yasin. The Maharaja wrote to Zoraweru that after all what he wanted to conquer were the countries of Nagyr and Hunza, as there was no profit to be gained from Gilgit and Yaghistan, whence hitherto, he said, "we have only reaped stony districts and loss of men," [in reality, Gilgit and Yasin are fertile, whilst Hunza is "stony"]. Zoraweru at once set out for Nômal, which is twelve kôs from Gilgit in the direction of Nagyr and sent Mehdîn Khan of Bunair and Sultan Wazir of the Janheri descendants and Saif Ali, Commandant, with 8,000 infantry. Zoraweru himself remained at Nômal in order to facilitate communications and bring up help, if necessary. The army advanced next day to Chaprôt, Guyétsh and Hini, of which the latter is in Nagyr and the former in Hunza and encamped between these places on a plain† (?) Guyetsh and Chaprôt are on the frontier of Hunza. Its inhabitants speak the same language as the people of Hunza. Hini was on the other side of the army and is on the frontier of Nagyr. The Chief of Chaprôt is Shah

* The Kholi people from whom the Sazîni heard the account of the massacre were 100 Merchants who had come to Gilgit, as is their custom, to sell goats &c, and had there been arrested and taken along to Yasin by Isa Bahadur, in order to prevent their spreading the news of the impending attack. There were also eight men from Djajiál and five from Patan. The following were the Chiefs with the Merchants: Káhar, Kali, Dessa, Amr, Djá—Shins of Mahrëin in Koli (four miles from Koli). Sabit Shah. Aman. Shudum Khan, Serdán, Guldán. (Kamins); Hajetu, Lola, Shughlu Hákko, Bisat, Puz, Khushir (Yashkunns); Ashmál, Gulu, Subhán Shah, Bilál, Mahsúmu, Yadúla, Najb-ulla of Kóli; Bolós Khan, and Bula Shái, two Patan, Sirdars—Wá'i, Sirdar of Djajiá', a Shia with seven Zemindars. I, adds my informant, have also heard it from Mulk Aman who was not present, but who sorrows deeply for the occurrence. (The atrocities related are fully confirmed by Mr. Hayward's account, quoted elsewhere, and by what I saw and heard myself in 1866. Mr. Hayward fixes 1863 as the date of the massacre)

† There is a place called Nilamùtsh—green mountain ridge—literally a mountain that has falleh off a still higher one. Chaprôt is three kôs above and Guyetsh two kôs below this place. Hini is on the other side of the river two and a half kos from Nilamutsh. Chaprôt has 150 houses; Guyêtsh 30 and Hini 80 houses.

Murad Wazir, whilst Sirdar Mamal Beg is at Hini and Phagoi, the Lumbardar, at Guyêtsh, whose son is Shukar Beg, a brave young man. The chief command of the invading troops was given to Sultan, who had previously sent a man, Uruz Ali, to the Hunza Raja, to announce his arrival. He told him to lie in ambush at Nilamutsh in order to destroy the troops under the other Kashmir Officers. "I will draw off, he said, half the army in the direction of the Valley." Uruz Ali was by origin a Hunza man who had settled at Gilgit. The Raja of Hunza acted on the advice thus sent. When Wazîr Sultan came to Nilamutsh, he started with some youths towards Chaproth. Now Nilamutsh is a place so surrounded by inaccessible and high mountains that escape from an enemy who occupies them is impossible and even a great army is helpless. No one prevented or questioned the movements of Sultan, who advanced about one kôs out of Nilamutsh—Mahdin and Saif Ali now entered the place when they were at once assailed with stones and bullets on every side by invisible enemies and lost 400 young men in killed between forenoon and evening. Two Nagyris only were wounded, one being shot through the mouth who is still alive and the other receiving a bullet in his thigh from which he subsequently died at Nagyr. When the surprized Generals consulted at night on the events of the day, they inferred from the absence of Sultan and the fact that he had got safely through Nilamutsh, as well as from the unexpected presence of the enemy, that treachery had been at work. The reason of this conduct was that Sultan, although the bravest to fight on behalf of the Maharajah, had not been rewarded with land as Isa and Azmat had been, but had remained under the direct orders of Zoraweru, who had put him forward in the war in order to get him killed and who had poisoned the Maharajah's mind against him. "However, the Generals added, at present we must think of getting out of this place; otherwise not a man will remain alive to tell the news at Nomal." They then decided, on the suggestion of Saif Ali, to send two Dareylis, Firôz and Kúweti, into the Hunza lines, as they might have influence with them, being also Yaghistanis, in order to secure the safe return of the Army. The task was reluctantly accepted by the Dareylis whose presence in the Sikh Army naturally compromised them. However, they went and swore on behalf of the Sikhs that if they were allowed to depart no future invasion should ever take place. Naudîn, the Wazir of Nagyr and Ghazanfar of Hunza refused, on which the Dareylis requested that they might be shot and their bodies thrown in the valley, as a proof that they had done their best and failed in their mission. "We are Mussulmans and you should forgive us and as a natural consequence those whom we represent." The men now prepared for death, when Naudîn interposed and got their request sanctioned, on the understanding that the Sikhs would at once return to Gilgit or else would attack within an hour. The Kashmir Army, which had been re-joined by Sultan in the meanwhile, were only too glad to get away on these terms and returned to Nomal. Sultan gave out that he had gone ahead in order to clear the road in advance. However, Zoraweru was informed of the treachery, and, at once, put Sultan in chains and sent him to Jammu with a detailed letter under strict charge of Sirdars Baghdûr Shah and Ghulam Haidar and ten soldiers.

Zoraweru then took the army back to Gilgit. When the Maharajah read the letter, from which it appeared that no one except Sultan's *confidant*, Urùz Ali, who, the Gilgitis said, was always going backwards and forwards to Hunza, could have gone to inform the Hunza people of an attack, which must have been successful, had they not been forewarned, he condemned Sultan to imprisonment for life. I think that it was a got-up affair, for Zoraweru had often and in vain tried to take Hunza-Nagyr. As a proof of this I may mention that Hilli Shah of Hunza had come to Gilgit a few days before the expedition to buy merchandise. The Wazîr sent for him, gave him money and took him into his confidence. Seven days after he asked Hilli Shah to assist him in an attack on Nilamutsh which he was contemplating a month hence. Hilli said that he and his brother Mirza Khan, an artillery man famous for his bravery and influence, would guide the Sikh Army through Nilamutsh into Hunza. So they swore to abide by this plan and the Wazir dismissed him with a present of Rs. 40 and a Lungi. He also promised great rewards in the event of the success of the expedition. Hilli Shah told Mirza Khan, who was delighted. Urùz reached Hunza after Hilli Shah and told the Raja of it, who sent for Hilli Shah and enquired from him whether he had heard anything at Gilgit about the movements of the Sikhs or of an attack on Hunza. Hilli Shah said that he had not been to Gilgit and had heard nothing. However, the Raja noticed the Lungi which Hilli wore and which Urùz said had been given by Zoraweru. When he set out to surprize the Sikhs he sent for the brothers: Mirza Khan came at once, but Hilli Shah hid himself at Gakkarkôt, five kos above Hunza. When Ghazanfar returned from the war, he sent for Hilli Shah. The messenger found him returning from a hunting expedition and brought him to Ghazanfar who asked him, why he had not gone to the war against the infidels; "has the Lungi on your head bribed you?" and added "it is improper that you should live." He was accordingly cut into pieces (literally) before the eyes of Mirza Khan, his brother (who is still alive and braver than Hilli Shah and also a better artilleryman); as for Uruz Ali, he was put in prison for a fortnight by the order of the Maharajah, as soon as he came to Gilgit, although Zoraweru wanted him to share the fate of Sultan. At that time Kalashmir of Dareyl visited Gilgit and was well entertained by Zoraweru for twenty days, when he presented him with a shawl and Rs. 100 and gave cheap shawls to the Sirdars who came with Kalashmir. Zoraweru then asked them, as he had conquered the whole of Yaghistan, to collect tribute for the Maharajah. This was agreed to, but when Kalashmir returned to his country he did nothing. In the war that will ensue I was present all through.

WAR WITH DAREYL [YAGHISTAN] 1866.

When Zoraweru saw that the Hill, or Yaghistan, tribes kept quiet he thought it a good opportunity for attacking Dareyl, which, he fancied, would fall easily. He appointed spies to bring to him any Dareylis that might happen to visit Gilgit. Aziz, a Lamberdár of Manikial, came with 100 goats to Gilgit and when he had sold them, visited Zoraweru, who received him kindly and entertained him for two days. When he left, the Kashmir General

asked him to remind Kalashmir that he had not sent the tribute of Dareyl and Tangîr, which had been promised two years ago and gave him an ultimatum of one month in which to come himself or send the tribute, otherwise Zoraweru would pay Kalashmir a visit with his army. Kalashmir replied that the Kashmiris had better come and take the taxes and that there was no occasion for his fellow-countrymen to take the least notice of the threat. When twenty days of the month had passed, two other messengers, one a Kashmiri, Kurban, residing at Kiner in Chilas ; the other, Rahm Nur of Samegial—both traders, happening to be at at Gilgit, were sent to announce Zoraweru's immediate attack and to ask the Hillmen to prepare themselves, because, as Zoraweru said, "it is my custom to give my enemy notice three times." Kalashmîr replied he did not care and next day requested the tribes to assemble at Samegiál—*viz :* the people of Tórr, Harbenn, Shatiál, Sazîn, Sômer—and of Tangi, Lurok, Dayamnr, Sheikho, Jalkot, Galli, Kammi, and Korgah. He even sent to the Kandiá people for help, who, however, replied that their harvest was just getting ready and that Dareyl was too far off. He also sent to Jagloth, Chilas, Hudur, Takk, Buder, and Gor. The Chilasis flatly refused on the ground of being subjects of Kashmir and being helpless. Jalkot also did not send, as the notice had reached them too late and the war was immediately impending. The rest all assembled at Samegial on the 10th day and were 7,000 in number ; there were also 7,000 men from Dareyl itself. The Sikhs also started from Gilgit, on hearing which Kalashmir appointed four scouts at each of the following six posts: in the Kargá valley—at Karóri-Jóji—at Ruro-Dader, fifteen kos off—at Gitshár, at the same distance—at Barîga, sixteen kos distance—and at Naranéiga, fifteen kos.

From Samegial the tribes marched over the Dummu-dummu mountain to the valley of Bariga where they halted. Next morning at about 9 o'clock, after only a few had taken food, the heavens seemed to become dark. Looking round we saw a Dareyli waving his dress at the Karori-Joji post, which was a sign of the approach of the enemy. We all got ready and an hour afterwards the enemy came up, who had taken 11,000 men from Gilgit. A Sirdar of Samegial, Kuweti, who had fled about four years ago to Gilgit from his village in consequence of the enmity of another fellow-villager, Dodár, now showed the way to the Sikhs. When the forces reached Yatshotsh below Dumnu-dummu on the Gilgit side, he asked Zoraweru to confide the guidance of the troops to him, as he alone knew the paths. Zoraweru assenting, Kuweti divided the forces into three bodies; one under General Har Chand in the direction of the valley of Dutial, the second under Sirdar Shahzada he despatched to the Yatshotsh valley—whilst the third was forwarded with Zoraweru to the Bariga valley—he himself going with the first column. We did not know these tricks and thought we had only to deal with the troops advancing on Barîga and rushed on them at once. The fight lasted till four in the afternoon. Accidentally, a Dareyli looking in the direction of Jadári-Jût, saw from that "grassy plain" such a cloud of dust arise that the sky was darkened and out of which troops emerged. The Manikialis, whose village is five kos from that plain, fled at once to defend their homes, as they thought the enemy

threatened Manikial. This was followed by the flight of the Samegialis by the Dareyl valley—an hour afterwards the people of Phugotsh, then the people of Gayá, also fled in the same direction. Now the fight ceased and night broke in. We remained at Bariga. The fugitives on reaching their villages, fled onwards with their families, some to Sazin, others to Tangîr, others again to Shatial. Yet we only lost five in killed and three in wounded—the losses of the Sikhs it is impossible to estimate. I alone counted twenty from where I stood. The Sikhs during the night surrounded us and cut off our retreat. At day-break, the fight was renewed and lasted till noon, when we discovered a mountain path for flight which we took and came to Samegial. The second day we lost nine men and the Sikhs thirty. The Sikhs remained for ten days at Jadári-Jùt and then advanced on Samegial *via* the District of Manikial, of which they burnt two villages, Shinó Kot and Yashkunó Kot, and killed the old women and children who had not been able to get away; four boys were found ill and also killed. Reaching Samegial, they found that we had fled on to Gayá. In that District the Sikhs also burnt two deserted villages, Dudó Kot and Birió Kot; they found, however, twelve fugitive women and children *en route* and killed them. The Sikhs stayed at Samegial, where 200 of us had remained concealed at about a mile from the place. A fight took place with a loss of four on our side and twelve on the part of the Sikhs. We were not followed up to Gayá. The Sikhs returned to Manikial where they remained ten days and indulged in eating the grapes which had become over-ripe and are very abundant in that District. Many died from disease engendered by this over-indulgence, but the Sikh Sirdars spread a report that the tribes had scattered poison on the grapes. Winter also set in, and snow fell, so the Sikhs returned to Gilgit *En route* snow-storms set in, which blinded some and froze others. The Sikhs lost in dead about 120 men. The fugitive villagers now returned to their homes and rebuilt the burnt down villages. Six months later, Kalashmîr of Dudokôt (Samegiál) and Duran of Phugôtsh and Surió of Karînokot (Mánikial) and Burshù Sirdar of Biliokôt, (Manikial) and Sirdar of Gayá and Nur Muhammed of Shurôt started for Gilgit and offered allegiance to Zoraweru. He replied; "Oh! Kalashmir, thou hast given me much trouble and inflicted much injury. Now I want a goat per annum from every two houses throughout Dareyl" He then dismissed them with Khilats and now the tribute is regularly paid from those villages that I have named as being represented on that occasion by their Sirdars.

Doulat Shù.

It is necessary to say a few words about the treatment of those who had assisted Kashmir. After Doulat Shù had arranged matters with Chitrál, Zoraweru appointed him over the yield of the gold washing of Bakrôt, Sakwár, Jutial, Deyúr, Minôr, Nomal and Gilgit. The mode of taxation on gold washings is as follows: the men work two months in spring and two months in autumn and have to pay Rs. 3, or 2 gold Rupees = about 5 Chilki Rupees, for each season per head. Taxes are also raised on the produce, viz., a third of the whole. Doulat Shù received 10 Chilkis per mensem for

that service. He went one autumn for the first time and brought back the taxes collected, which were sent to the Maharajah through Baghdur Shah. Six weeks later, some gold washers came to Gilgit to pay their respects to Zoraweru, who asked them whether they had had a bad season as the taxes paid had been small. The goldwashers said that it had been as good as usual; so Zoraweru, on referring to the accounts of the preceding year, found a difference of 5 tolas (about 60 Rupees). Doulat Shu was at once thrown into chains and sent to Jammu in charge of Ghulam Haidar and Mirza. The Maharajah sent him to the same place in which Sultan is confined and where both are now. In neither case was there an investigation. When Isa Bahadur heard of the imprisonment of men who had rendered such services as Sultan and Doulat Shu he came to Gilgit, where he found Ghulam Haidar and Mirza and took them to Jammu. They there interceded for the prisoners with the Maharajah and represented that brave and faithful men should not be punished with perpetual imprisonment, one of whom had conquered a country for His Highness, which the other had kept for Kashmir by his admirable arrangement with Chitrál. The Maharajah told them to go about their own business. When they heard this, they left, but, in their correspondence during four years, they constantly urged the release of the prisoners on His Highness. Two years ago they again presented themselves at Jammu and represented that the years that Sultan and Doulat Shu had already passed in prison were a sufficient punishment. They conjured His Highness by his idol, but the Maharajah threatened to send them to keep company with the prisoners if they did not at once desist from their importunities.

When Isa Bahadur heard such words, he left the same night and galloped on without stopping, till he had got to Sher Kila. He still considers that he has been very discourteously treated by Kashmir and his correspondence with the Maharajah has ceased. I have heard him lament over the past. Ghulam Haidar and Mirza kept on for a whole month importuning His Highness, who resolved on imprisoning them, when they fortunately asked and obtained leave to go home to Gilgit. The three Chiefs have not visited Jammu since the affair which I have related.

PRESENT STATE OF MIR VALI.

A year and a half ago Mir Vali (who drugs himself with charas=a preparation of hemp) got offended with Pahlivan, (probably on account of a difference of opinion in *re* Hayward); went to Kandiá (road described elsewhere) and to Manikiál [not the village so often referred to in the account of the Wars] on the borders of Swat. Thence he went to Tall, Ramta, Berahmar and then to Beïkéy, the Akhûn of Swat, who asked him why he had come. Mir Vali said that Pahlivan had annoyed him and as the Akhun was a great Saint he had come to him, having no other friends. The Akhun entertained him for eight months, after which, on a Friday (when service takes place at noon instead of 2 P. M.) he told him to go back to Yasin, "for your heart's desire has been accomplished." Mir Vali at once started off on horseback, taking the bank of the Indus. On the third day he reached Ghor-

band; thence he went to Damtirey, Bilkái, Ranulia and Jajiál; there he crossed the river to Kúi; thence to Palus, Gagréy Khware (or in Gilgiti, Gabréga), Shogobind (a place for pasture) Jaglôth, Tekkegá, Parbáh (a place for pasture) Latór, Sazin, Dareyl, *viz :* Gayá, Samegial (where he stayed a week in order to consult Mulk Aman, who was there) Manekial, the Matrêt valley (pasture place for Gujers), and finally to Yasin. There he was well received by Pahlivan who could not understand why he had left and now the brothers love each other more than before. The rule is in the hands of Mir Vali who keeps up friendly relations with the Dogras and would strengthen these relations still further were it not for fear of Aman-ul-mulk, who is a great enemy of the Maharajah and who has ordered him to have as little to do with them or Isa Bahadur as possible. [*Vide* note on next page] .

MULK AMAN.

When Mulk Aman remembered his country, Yasin, he fell home-sick in Chitrál and begged Aman-ul-mulk to let him go and, if Aman-ul-mulk would assist him, he would fight the Sikhs or else die as a martyr. Aman-ul-mulk said that Mulk Aman could only do the latter, as he had no army left. "I advise you, he added, to go to Dareyl and ask the Maharajah's forgiveness, who may give you some appointment. Serve him, he said, as Isa Bahadur has done and you may be restored to the throne of your ancestors." Aman-ul-mulk said this in order to get rid of the importunities of Mulk-Aman, who left for Samegial. Baghdur Shah and Kuweti, the Maharajah's agents, happened to be there and actually offered to intercede with the Maharajah on his behalf and to get him an appointment. Mulk Aman was delighted. The agents spoke in his favour to the Maharajah who cheerfully ordered him to present himself. They came to Samegial and brought Mulk Aman to Jammu. His Highness bestowed a dress of honor, a horse and Rs. 200 on him and a monthly salary of Rs. 100 for himself, Rs. 30 for his son and Rs. 50 for the rest of his family and requested him to live at Gilgit outside the fort. "Remain there for 7 years; afterwards I will give you Yasin." This Mulk Aman did and built a house about 100 yards from the fort. He did not, however, for two years send for his family from Samegial where he had left them when he started for Jammu. When they came he continued serving Kashmir for four years more. Isa Bahadur, however, happened to tell Zoraweru last year (for Isa was the arch-enemy of Mulk Aman and feared his getting back to Yasin) that Mulk Aman intended to escape with his family to Chitrál, after which, as he had plotted with the Gilgitis, there would be a general revolt which would end in his sharing the Government of Yasin with Pahlivan. When Zoraweru heard this he consulted with Isa Bahadur, who advised him to seize Mulk Aman and send him and his family to Jammu at once, so as not to give him time to rouse the country. This pleased the Governor and a suitable hour was left to Isa's discretion for surrounding the house and bringing Mulk Aman and his family before Zoraweru. Isa Bahadur at once went and selected 400 young men whom he ordered

to be in readiness at four in the afternoon. Accidentally, a friend of Mulk Aman overheard the conversation between Zoraweru and Isa Bahadur and at once informed him of what was contemplated and of the arrangements made by Isa. The friend advised him to flee at once into the mountains. Mulk Aman, greatly astonished, went to his house and ordered his family to get ready to start. Just as his women were coming out of the house, he saw Isa Bahadur with his soldiers all round it. Mulk Aman drew his sword, ran a-muck among the troops and after killing a few soldiers managed to escape alone into the mountains in the direction of Dareyl.* However swiftly pursued he could not be found; the Sikhs returned from the mountain and took the family prisoners. Mulk Aman, descending on the other side of the mountain, came to Samegial. Isa Bahadur then presented the women and children as hostages to Zoraweru who forwarded them to Jammu, where they still remain. Shortly afterwards the Maharajah heard that Mulk Aman was perfectly innocent of any conspiracy and had been got out of the way by the calumny of Isa Bahadur, the enemy of the house of Gauhar Aman from which he had suffered. The Maharajah was very sorry at what had taken place and ordered Muhammad Khan of Swat to bring the brave and unfortunate man back from Samegial under liberal promises of rewards and appointments. The Swati started and told Mulk Aman that he was responsible that no treachery was intended. All was in vain; he insulted Muhammad Khan and raved about the loss of honor &c., which he had suffered at the hands of the Maharajah. "If he makes me his greatest Sirdar he can not wipe out the stain of having taken away my wife." Muhammad Khan returned to Jammu from his fruitless expedition and told the Maharajah, who was very sorry. Twenty eight days after Muhammad Khan's visit, Mulk Aman, considering himself unsafe, went to Harbenn, which is still Yaghistan [independent, wild]. Zoraweru then advised the Maharajah to send for him, as he had got among the Yaghis and might incite them to an attack on Gilgit. "Above all, make him satisfied." When the Maharajah read Zoraweru's letter, he again sent the Swati to Harbenn and told him to swear on the Koran, on his own behalf and that of His Highness, that it was all Isa's fault and that he would give Mulk Amán his revenge for the wrong suffered and allow him double his former salary. This Muhammad Khan did and saw Mulk Aman at Harbenn to whom he brought a shawl as a present from himself. He told him, in private, after "salâming" to him at a public meeting, all that he was charged to say and took an oath in attestation of the sincerity of his promises. Mulk Aman replied that he would not fall a victim to treachery and that if he said another word or came again he would certainly kill him. So Muhammad Khan left and again had to report his failure. "Only an army can bring

* It has also been alleged that in order to get rid of two doubtful friends of the Maharajah, namely Mir Vali and Mulk-Aman, and to make room for the more trusted Pehliwan, Aman-ul-Mulk, the ruler of Chitrál and supposed instigator of the murder of Hayward through the agency of Mir Vali of Yasin, wrote to the Maharajah to implicate Mulk Aman in the business. Immediately on his flight, his wife and son were temporarily imprisoned in the Fort of Gilgit. Pehliwan and Rahmat interceded for some of the servants, who were set free and sent on to Chitrál. Mir Vali found his way to Chitrál, whose ruler had one of Mr. Hayward's guns, though the bulk of his property is said to have been recovered. There he was seen by Major Montgomery's Havildar, who reported that Mir Vali was lame from a kick by a horse. This however, does not seem to have preventued him from resuming the rule of Yasin in conjunction with Pehliwan or, if recent accounts are to be trusted, from turning his nominal suzerain, Aman-ul-Mulk, out of Chitrál. Mulk Aman also figured for a short time on the scene of the war with Aman-ul-Mulk and by the latest report, seems to have fled to Yarkand.

him, he said, back from Harbenn." The Maharajah is hoping now that he will get tired of wandering about and come back of his own accord. During the last eight months he has sent nobody for him. Mulk Aman is very badly off and is now at Rimon (Dareyl) and I am quite sure that the Yaghistanis will never assist him. His brothers will not help him. His wife (Mahtar's widow) is now at Jammu and reports have spread about her conduct."

In connexion with the Sazîni's account, which in all particulars relating to the tribes is very trustworthy, may be read the following statements of S... S... of Kûner, on the borders of Kafiristan, now a Christian. He relates that he was once a Sepoy in the Maharajah's Army and started on one of the Gilgit expeditions [1860 ?] with 300 Affghans and 3,000 Dogras, &c., under the command of Samund Khan, Ata Muhammad, Badam Singh, Man Singh and Dula Singh. He believes that Wazir Pannu was with the forces. At any rate, the attack on Gilgit was mere child's play. The Kashmîr troops bombarded it for two or three days, but the Dards had no cannon with which to reply. Wahháb, the Wazir, looked out of one of the fort loopholes and was shot and so was a Bhishti. Wahháb's body was stripped and hung to a tree. S... S... adds. "We were well entertained by the people who treated us to curds and we found grapes and wallnuts in abundance at Sher Kila'. The women of the country cooked our food, but our soldiers repayed the hospitality which they received by plundering and ill-treating the inhabitants. I remained behind, but when my company came back they told me that the Sikhs wanted to dig out the body of Gauhar Aman, but were prevented from doing so by their own Muhammadan comrades. We found caverns in the mountains which were filled with food for the use of the enemy. It is the custom of this people to heap up food in caverns to which the owners only know the way. After entrusting Sher Kila' (a fort as big as that of Gilgit and constructed of wooden beams and stone) to the administration of native partisans, we went to Gao-Kutsh, where we found pleuty of sport. Gauhar Aman used to sell captured Sepoys for hunting dogs." (This story is repeated from so many trustworthy quarters that it seems to deserve credence. I heard it from many at Gilgit in 1866. The kidnapping propensities of Gauhar Aman were great and one of my own retainers, a petty Chief, had been dragged off for sale, when he escaped by sliding down a mountain side. Yet the people of Gilgit preferred his rule to that of Kashmir and revolted in his favour, when oppressed by Santu Singh in 1852). "We had two Hindustani rebels of 1857 with us and there were also several with the petty Rajahs." [This important statement can be somewhat confirmed by me. What I understood to be the fourth Light Kashmir Cavalry was said to be almost entirely composed of rebels of 1857. I found many of the stations in charge of Swatis and numbers of soldiers of that race at Gilgit. One of the Maharajah's Sepoys, who came to see me, admitted that he was formerly at Hyderabad and then had joined the rebels].

I can also confirm the statements of the Sazîni with regard to the atrocities committed in the War with Dareyl. In order to be able to report victories, men, said to be innocent of

complicity in the war, were hanged and women were dragged into captivity in order to fill the Zananas of the Kashmîr Sepoys. I saw the body of a tall, and powerfully built Dareyli, which had evidently been hacked about a good deal, suspended on a tree by the way-side. It was said to be the body of a man who was quietly returning to Sai, which had long been in the undisturbed occupation of the Maharajah. A little further on near Jaglôth [which is also in long-occupied territory] there is a bridge on one of the poles of which I saw the skeleton head of a Lumberdar of the place, said to be perfectly innocent of all participation in the war with Kashmir. The roofs of the houses in Gilgit had been blown off, and most of the inhabitants had fled into the mountains (*vide* "dance at Gilgit" page 31). On the other hand, dreadful stories were related of the retaliation of the Dard tribes. Sepoys had been sold by hundreds into Badakhshan, &c.; others had been used as fireworks and blown to atoms for the amusement of the Kunjûtis. Personally, I found the Dards pleasant enough and consider them to be superior in many respects to either Dogras or Pathans, but it is by no means improbable that they have been guilty of many of the atrocities which are laid to their charge. At the same time, it must be remembered that the wanton cruelties of the Massacre of Yasin (*vide* page 66) and the fact that their country was invaded by a stranger and an "infidel"—in defiance of treaty obligations—is some palliation for their conduct. The Kashmîr troops, and more particularly the coolies sent with them, were also grossly neglected as regards food, clothing and shelter by their own authorities. It was said that out of 12,000 Kashmiris, impressed for the purpose of carrying loads, only 600 survived in the expedition of 1866. The roads were strewn with the skeletons of horses, &c. I saw men in the most emaciated condition and ready to eat "unlawful" food. Three Mussulmans in a dying condition whom I met below the "Acho" summit, were ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakîm Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakîm." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, &c. to be cleaned and, although myself in danger of life from my Kashmîr friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoraweru, who was then on his Dureyl expedition, had saved his life.

[This peak overlooks Bûnji and the whole course of the Indus, (with a sight of the Gilgit valley,) from its sudden southward bend at the Makpou-i-Shaug-Rong, till it again bends westward beyond Chilâs.]

VI. GENEALOGY OF THE GILGIT, YASIN, CHITRAL NAGYR, HUNZA AND OTHER DYNASTIES SINCE 1800.

I.—GILGIT ... ... Gurtam Khan, (1800), hereditary ruler of Gilgit killed in 1810 by Suleyman Shah of Yasin

Raja Khan (?) died 1814. | Muhammad Khan reigns till 1826 and is killed by Suleyman Shah. | Abbas Ali, killed in 1815.

Aghar Ali killed on his flight to Nagyr.

Mansur Ali Khan,
(the rightful Raja of Gilgit, probably still a prisoner in Srinagar.)

1827.—Azad Shah, Raja of Gakutsh, appointed ruler of Gilgit by Suleyman Shah whom he kills in 1829.

Tahir Shah of Nagyr conquers Gilgit in 1834 and kills Azad.

Sakandar Khan, killed by Gauhar Aman of Yasin, in 1844. | Kerîm Khan, (Raja of Gôr), (calls in Kashmir troops under Nathe Shah in 1844) was killed in 1848. | Suleyman Khan.

Muhammad Khan died in 1859 when on a visit to Srinagar. | Suleyman Khan. | Sultan Muhammad. | Rustam Khan.

Ghulam Hayder.

II.—YASIN DYNASTY. It is said that both the Yasin and the Chitral dynasties are descended from a common ancestor "Kathôr". The Gilgitis call the Yasînis "Poryalé" and the Chitralis "Katoré".

Khushwakt (?) died 1800 (?) from whom the present dynasty derive the name of "Khushwaktia."

He had two sons, *Suleyman Shah and Malik Aman Shah.* The former died about 1829 and left four sons and a daughter whom he married to Ghazanfar, the Rajah of Hunza. The names of the sons are Azmat Shah, the eldest, Ahmad Shah, Rahîm Khan and Zarmast Khan.

Malik Aman Shah was the father of seven or, as some say, of ten sons, the most famous of whom was GAUHAR AMAN, surnamed "Adam farosh" (the man-seller) the third son. The names of the sons are: Khuda Aman, Duda Aman, Gauhar Aman, Khalîl Aman, Akbar Aman (who was killed by his nephew Malik Amán, eldest son of his brother Gauhar-Aman); ISA BAHADUR (son of Malik Aman Shah by a concubine), Gulsher, Mahter Sakhi, Bahadur Khan (who was murdered) and Mir Aman (?) of Mistuch (?).

Gauhar Aman left seven sons: MALIK AMAN (also called Mîr Kammu? now in Tangîr?) Bahadur Amán, murdered by Lochan Singh) MIR VALI, Mir Ghâzi, PAHLWAN, Khan Daurán and Shajayat Khan.

III.—CHITRAL OR "SHAH KATHORIA" DYNASTY.

SHAH KATHOR the son of Shah Afzal (who died about 1800) was a soldier of fortune who dispossessed the former ruler, whose grandson, Vigne saw in the service of Ahmad Shah, the independent ruler of Little Tibet in 1835. Cunningham considers that the name of Kathôr is a title that has been borne by the rulers of Chitral for 2,000 years.

Shah Kathor had a brother, Sarbaland Khan, whose descendants do not concern us, and four sons and a daughter married to Gauhar Aman of Yasin. The names of the sons were: *Shah Afzal* (who died in 1858), Tajammul Shah who was killed in 1865 by his nephew Adam Khor—or man eater—(so called from his murderous disposition; his real name was Muhtarim Shah), Ghazab Shah (who died a natural death) and Afrasiab (who was killed). The murdered Tajammul Shah left two sons namely Malik Shah (who revenged his father's death by killing Adam Khôr), and Sayad Ali Shah.

Shah Afzal left AMAN-UL-MULK, his eldest son, the present ruler of Chitrál; Adam Khôr, (who usurped the rule for a time); Kohkán Beg, ruler of Drus; a daughter whom he married to Rahmat-ulla-Khan, chief of Dîr; Muhammad Ali Beg; Yadgar Beg; Bahadur Khan; and another daughter whom Gauhar-Aman married as well as Shah Afzal's sister and had Pahlîwan by her.

Aman-ul-Mulk married a daughter of the late Ghazan Khan, chief of Dîr, by whom he had Sardar (his eldest son), Aman-ul-Mulk's other sons are Murad and others whose names I have not ascertained. One of his daughters is married to Jehandar Shah, the former ruler of Badakhshán and the other to the son of the present Chief Mîr Mahmud Shah.

IV.—The names of the principal chiefs of the Chilasis and of the Yaghistanis (the independent Hill tribes of Darêl, Hodûr, Tangîr, &c.) have already been given. Just as in Chilas

and Kandiá, the administration is in the hands of a Board of Elders. The Maharajah of Kashmir only obtains tribute from three villages in Chilas, *viz.* the village of Chilas, Takk and Bundar.

V.—NAGYR,* [is tributary to Ahmad Shah of Little Tibet about the beginning of this century, but soon throws off this allegiance to Ahmad Shah under Alif Khan.] (?) ... ... Alif Khan. 1800 (?)

Rajah Zahid Jafar, (the present of Raja of Nagyr).

Son (a hostage for his father's adhesion to Kashmîr, whom I saw at Gilgit in 1866.) The names of his maternal uncles, are Shah Iskandar and Raja Kerîm Khan (?) the elder brother.

VI.—HUNZA ... ... Ghazanfar, died 1865.

Ghazan Khan, present ruler.

VII.—BADAKHSHAN ... ... *Sultân Shah.*

Rejeb Shah. Mirza Kalán.

Ahmad Shah.

NIZAM-UD-DIN (surnamed MIR SHAH). Yusuf Ali Khan. Saad-ulla Khan.

Rahmat Shah. Shah Ibrahim Khan. MAHMUD SHAH, (present ruler of Badakhshan under Kabul) stayed a long time with his maternal uncle, the ruler of Kunduz, whence he has often been miscalled "a Sayad from Kunduz".

Shajá-ul Mulk. JEHANDAR SHAH, the former ruler, independent of Kabul; (now a fugitive; infests the Kolab road).

Suleyman Shah. Shahzada Hasan. Abdulla Khan; (by a concubine).

Yusuf Ali Khan had seven sons: Mirza Kalán, surnamed Mir Jan; Hazrat Ján; Ismail Khan; Akbar Khan; Umr Khan, Sultan Shah; Abdurrahim Khan (by a concubine).

Saad-ulla Khan had two sons: Baba Khan and Mahmud Khan (by a concubine).

VIII.—DIR ... ... Ghazan Khan, (a very powerful ruler. Chitral is said to have been tributary to him).

Rahmat-ulla Khan and other eight sons, (dispersed or killed in struggles for the Chiefship).

The connection of Little Tibet with the Dard countries had ceased before 1800.

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*Only so much has been mentioned of the Genealogies of the rulers of Nagyr, Hunza, and Dîr, as belongs to this portion of the History of Dardistan.

VII. ROUGH CHRONOLOGICAL SKETCH OF THE HISTORY OF DARDISTAN SINCE 1800.

1800.—Gurtam Khan, hereditary ruler of the now dispossessed Gilgit Dynasty rules 10 years in peace ; is killed in an engagement with Suleyman Khan, Khushwaktia, great uncle of the famous Gauhar Amán (or Gorman) of Yasin.

1811.—Muhammad Khan, the son of Gurtam Khan, defeats Suleyman Khan, rules Gilgit for 15 years in peace and perfect independence whilst—

1814.—(Sirdar Muhammad Azim Khan, Barakzai, is ruler of Kashmir).

1819.—Ranjit Singh annexes Kashmir.

1826.—Suleyman Khan of Yasin again attacks Gilgit and kills Muhammad Khan and his brother, Abbas Ali. Muhammad Khan's son, Asghar Ali, is also killed on his flight to Nagyr.

1827.—Suleyman Shah appoints Azad Khan (?), petty Raja of Gakutsh, over Gilgit as far as Bunji; Azad Khan ingratiates himself with the people and rebels against Suleyman Shah whom he kills (?) in 1829.

1829.—Suleyman Shah, Head of the Khushwaktia family of Yasin, dies.

1833.—Gauhar Aman turns his uncle, Azmat Shah, out of Yasin.

1834.—Azad Khan is attacked by Tahir Shah of Nagyr and killed. Tahir Shah, a Shiah, treats his subjects well. Dies 1839. Vigne visits Astor in 1835, but Tahir Shah will not allow him to cross over to Gilgit. At that time the Sikhs had not conquered any Dard country. Ahmad Shah was independent ruler of Little Tibet (Baltistan) and under him was Jabar Khan, chief of Astor, (whose descendants,* like those of Ahmad Shah himself and of the Ladak rulers are now petty pensioners under Kashmir surveillance). (The Little Tibet dynasty had once, under Shah Murad, about 1660, conquered Hunza, Nagyr, Gilgit and Chitral, where that ruler built a bridge near the fort.) Zorawar Singh conquers Little Tibet in 1840, but no interference in Dard affairs takes place till 1841 when the Sikhs are called in as temporary allies by the Gilgit ruler against Gauhar Aman of Yasin.

1840.—Sakandar Khan, son of Tahir Shah succeeds to the throne of Gilgit and rules the country—with his brothers, Kerim Khan and Suleyman Khan.

1841.—Gauhar Aman of Yasin conquers Gilgit. Its ruler, Sikandar Khan, asks Sheikh Ghulam Muhi-ud-din, Governor of Kashmir on behalf of the Sikhs, for help.

* Abbas Khan (?) now at Srinagur and Bahadur Khan (?)

1842.—1,000 Kashmir troops sent under Nathe Shah, a Panjabi.

1843.—Sikandar Khan is murdered at Bakrôt at the instigation of Gauhar Aman.

1844.—Gauhar-Aman of Yasin re-conquers the whole country, selling many of its inhabitants into slavery.

Nathe Shah, joined by Kerim Khan, younger brother of Sikandar Khan and 4000 reinforcements, takes Numal Fort, but his subordinate Mathra Das is met at Sher Kila (20 miles from Gilgit) by Gauhar Aman and defeated.

1845.—Karim Khan succeeds his brother as ruler (called "Raja," although a Muhammadan) of Gilgit and pays a small sum for the retention of some Kashmir troops in the Gilgit Fort under Nathe Shah. The Rajas of Hunza, Nagyr and Yasin [Gauhar Aman sending his brother Khalil Aman to Sheikh Iman-ud-din] now seek to be on good terms with Kashmir, especially as its representatives, the tyrannical Nathe Shah and his equally unpopular successor, Atar Singh, are removed by its Muhammadan Governor.

1846.—Karim Khan, Raja of Gor, another son of Tahir Shah, calls in Nathe Shah and defeats Gauhar Aman at Basin, close to Gilgit. A succession of officers of Ghulab Singh then administer the country in connexion with the Raja of Gilgit (Wazir Singh, Ranjit Rai, Bakhshu, Ali Bakhsh and Ahmad Ali Shah, brother or cousin of Nathe Shah).

"KASHMIR AND ITS DEPENDENCIES EASTWARD OF THE INDUS" are made over by the British to the Hindu Ghulab Singh. Gilgit, which lies to the *westward* of the Indus, is thus excluded from the dominions of that Maharajah. Gilgit was also, strictly speaking, not a dependency of Kashmir.

1847.—The Maharajah restores Nathe Shah, whilst confirming his cousin Nazar Ali Shah as Military Commandant of Gilgit. Rajah Kerim Khan sends his brother Suleyman Khan on a friendly mission to Srinagar, where he dies. Vans Agnew arrives at Chalat on the Gilgit frontier towards Nagyr and makes friends with the people, who at first thought that he came accompanied by troops.

1848.—Isa Bahadur, the half brother of Gauhar Aman by a concubine of Malik Aman Shah, is expelled from Sher Kila, a Fort belonging to Payal, a dependency of Yasin, and finds refuge with the Maharajah, who refuses to give him up. Gauhar Aman accordingly sends troops under his brother Akbar Aman and captures the Bargu and Shukayôt Forts in Gilgit territory. The Rajahs of Hunza and Nagyr combine with Gauhar Aman and assisted by the Gilgit people, with whom Kerim Khan was unpopular because of his friendship for Kashmir, defeat and kill Nathe Shah and Kerim Khan. Gauhar Aman captures the Gilgit and Chaprot Forts. The Kashmir troops re-invade the country and at the beginning of

1849.—Wrest all the forts in Gilgit territory from Gauhar Aman, and make over the rule of that country to Raja Muhammad Khan, son of Kerim Khan, assisted by the Kashmir representative, Aman Ali Shah as Thanadar, soon removed for oppression.

1850.—The raids of the Chilasis on Astor is made the occasion for invading the country of Chilás, which, not being a dependency of Kashmîr, is not included in the treaty of 1846. The Maharajah gives out that he is acting under orders of the British Government. Great consternation among petty chiefs about Muzaffarabad, regarding ulterior plans of the Maharajah. The Sikhs send a large army, which is defeated before the Fort of Chilas.

1851.—Bakhshi Hari Singh and Dewan Hari Chand are sent with 10,000 men against Chilas and succeed in destroying the fort and scattering the hostile hill tribes which assisted the Chilasis.

1852.—The Maharajah's head officers, Santu Singh and Ramdhan, are murdered by the people of Gilgit whom they oppressed. The people again assist Gauhar Aman, who defeats and kills Bhup Singh and Ruknuddin (for details *vide* Appendix) and drives, the Kashmîr troops across the Indus to Astor.

1853.—The Maharajah now confines himself to the frontier, assigned to him by nature as well as the treaty, at Bunji, on the east of the Indus, but sends agents to sow discord in the family of Gauhar Aman. In addition to Isa Bahadur, he gained over two other brothers, Khalil Aman and Akbar Aman, but failed with Mahtar Sakhi, although an exile. He also attracted to his side, Azmat Shah, Gauhar Aman's uncle.

1854.—The Maharajah instigated Shah Afzal of Chitral to attack Gauhar Aman and accordingly in

1855.—Adamkhor, son of Shah Afzal of Chitral, drove Gauhar Aman from the possession of Mistuch and Yasin and restricted him to Payal and Gilgit.

1856.—The Maharajah sends a force across the Indus under Wazir Zoraweru and Atar Singh assisted by Raja Zahid Jafar of Nagyr,* and Gauhar Aman thus attacked in front and flank, retreats from Gilgit and dispossesses Adamkhor from Yasin and Mistuch.

1857.—Gauhar Aman again conquers Gilgit and drives out Isa Bahadur, officiating Thanadar of that place. Gauhar Aman and the Maharajah intrigue against each other in Chitral, Nagyr, Hunza, &c.

1858.—Shah Afzal of the Shah Kathor branch, ruler of Chitral, dies.

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* I believe that Raja Zahid Jafar's wife was a sister of Rajas Kerîm Khan and Sakandar Khan of Gilgit (also of Nagyr descent). *Vide* page 78 and Heading V. on page 80.

This connexion might account for Jafar helping the Dogras, who had re-instated Kerîm Khan in Gilgit.

Intrigues in Gilgit against Gauhar Aman, by Muhammad Khan, son of Raja Karim Khan, assisted by Kashmir. Muhammad Khan is conciliated by marrying the daughter of Gauhar Aman. The Sai District of Gilgit beyond the Niludar range is still held by the Sikhs.

1859.—Mir Shah of Badakhshan and Raja Ghazanfar of Hunza assist Gauhar Aman in attacking Nagyr, which is under the friendly Rajah Zahid Jafar and in trying to turn out the Sikhs from Sai and even Bunji. Azmat Shah, uncle of Gauhar Aman, is expelled from Chitral where he had sought refuge.

Aman-ul-Mulk, King of Chitrál, dispossesses his younger brother, Adam Khor, who had usurped the throne, from the rule of Chitral and joins Gauhar Aman against Kashmir.

1860.—The Maharajah instigates Adamkhor and Azmat Shah, who were in the country of Dir with Ghazan Khan, a friendly chief to Kashmir, to fight Gauhar Aman—Adamkhor was to have Yasin, Azmat Shah was to take Mistuch and Sher Kila (Payal) was to be given to Isa Bahadur, the Maharajah to have Gilgit. Intrigues of the Maharajah with the Chiefs of Dir, Badakhshan, Rostak &c.

Gauhar Aman dies, which is the signal for an attack by the Maharajah co-operating with the sons of Raja Kerim Khan of Gilgit. Gilgit falls easily to Lochan Singh, who murders Bahadur Khan, brother of Gauhar Aman, who was sent with presents from Malik Aman, also called Mulk Aman, son of Gauhar Aman. The Sikhs, under Colonels Devi Singh and Hushiara and Radha Kishen, march to Yasin expelling Mulk Aman from that country (which is made over to Azmat Shah) as also from Mistuch. Isa Bahadur is re-instated as ruler of Payal, but Mulk Aman returns and drives him and Azmat Shah out. The Kashmir troops fail in their counter-attacks on Yasin, but capture some prisoners, including Mulk Aman's wife.

1861.—Malik Aman murders his uncle, Akbar Aman, a partizan of Kashmir.

Badakhshan, Chitral and Dir ask the Maharajah to assist them against the dreaded invasion of the Kabul Amirs, Afzal Khan and Azim Khan. Aman-ul-Mulk tries to get up a religious war (Jehad) among all the Muhammadan Chiefs. Hunza and Nagyr make friends. Both Adam Khor and Aman-ul-Mulk, who have again become reconciled, send conciliatory messages to the Maharajah, who frustrates their designs, as they are secretly conspiring against him.

Even Mulk Aman makes overtures, but unsuccessfully.

1862.—Kashmir troops take the Fort of Roshan. A combination is made against Mulk Aman, whose uncle Gulsher and brother Mir Ghazi go over to the Maharajah.

1863.—Mulk Aman advancing on Gilgit is defeated in a very bloody battle at the Yasin Fort of Shamîr. Massacre of women and children by the Kashmîr troops at Yasin.

1864.—Mir Vali and his Vazir Rahmat become partizans of the Maharajah.

1865.—Ghazanfar, the Raja of Hunza and father-in-law of Mulk Aman, dies, which causes Mirza Bahadur of the rival Nagyr to combine for an attack on Hunza with Kashmir. Adam Khor murders his uncle, Tajammul Shah, whose son, Malik Shah murders

1866.— Adam Khor (some say at the instigation of his elder brother, Aman-ul-Mulk). Malik Shah seeks refuge with the Maharajah who will not give him up to Aman-ul-Mulk. Aman-ul-Mulk then sprung the mine he had long prepared and when the long contemplated campaign against Hunza took place in 1866, all the Mussulman Chiefs who had been adherents of the Maharajah, including Mir Vali, fell away. The Kashmir troops which had advanced on Nummal were betrayed, and defeated by the Hunza people (now ruled by Ghazan Khan, son of Ghazanfar).

All the hill tribes combine against Kashmir and reduce the Dogras to the bare possession of Gilgit, which however held out successfully against more than 20,000 of the allied Dards, headed by Aman-ul-Mulk, Ghazan Khan and Mir Vali. Very large re-inforcements were sent by Kashmir,* at whose approach the besiegers retreated, leaving, however, skirmishers all over the country.

Wazir Zoraweru followed up the advantage gained by invading Dareyl. Whilst the place was yet partially invested, Dr. Leitner, made his way to the Gilgit Fort and frustrated two attempts made against him by the employés of the Maharajah, who ostensibly were friends.

1867.—Jehandar Shah of Badakhshan is expelled from his country by the Governor of Balkh and seeks refuge in Kabul, where he is restored a year afterwards to his ancestral throne by the influence of Abdurrahman Khan, son of the Amir Afzal Khan and by his popularity. His rival, Mahmud Shah, leaves without a struggle. Mir Vali, joining Mulk Aman, made an unsuccessful attack on Isa Bahadur and Azmat Shah, who beat them off with the help of Kashmir troops from Gilgit. The consequence was general disappointment among the Muhammadan Chiefs and the Hill tribe of Dareyl (which had been subdued in the mean time) and all opened friendly relations with Kashmir, especially.

1868.—Mir Vali rules Yasin with Pahlwan † Mulk Aman flees to Chitral.

1869.—Mulk Aman takes service with Kashmir and is appointed on a salary, but under surveillance, at Gilgit.

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* Jewahir Singh went by Shigar with 13,000 Baltis (Little Tibetans) 2,000 light Infantry came *via* Jagloth under Sirdar Mahmud Khan. The general of all the "Khulle" Regiments was Bakhshi Radha Kishn. Colonel Hoshiara went by the Nomal road to Nagyr and after destroying 3,000 head of sheep and many villages returned.

Wazir Zoraveru went to Darêl with Colonel Devi Singh and 10,000 men (?). Bija Singh was at Gor (?) and Husani Ali was in command of the Artillery.

† Mir Vali and Pahliwan are brothers by different mothers. Mulk Aman and Nura Guzá (Mir Ghazi ?) are brothers by the same mother—so one of my men says. Pahliwan is Aman-ul-Mulk's sister's son, (*vide* page 67.)

1870.—Mr. Hayward visits Yasin in March ; is well received by the Chief, Mir Vali, but returns, as he finds the passes on to the Pamir closed by snow—visits the country a second time in July, after exposing the conduct and breach of treaty of the Kashmir authorities, and is murdered, apparently without any object, at Darkot in Yasin, one stage on to Wakhan, by some men in the service of his former friend, Mir Vali, who, however, soon flies the country in the direction of Badakhshan, then seeks refuge with the Akhund of Swat and finally returns to Yasin, where he is reported to have been well received by Pahlwan. (*Vide* page 74). Whilst in Chitral, he was seen by Major Montgomery's Havildar and was on good terms with Aman-ul-Mulk, who is supposed, chiefly on the authority of a doubtful seal, to be the instigator of a murder which was not, apparently, to his interests and which did not enrich him or Mir Vali with any booty, excepting a gun and a few other trifles. Much of the property of Mr. Hayward was recovered by the Kashmir authorities and a monument was erected by them to his memory at Gilgit, where there is already a shrine which is referred to on pages 37 and 41.

1871.—Jehandar Shah, son of Mir Shah, who had again been turned out of the rule of Badakhshan in October 1869 by Mir Mahmud Shah with the help of the Affghan troops of Amir Shere Ali, finds an asylum in Chitral with Aman-ul-Mulk, (whose daughter had been married to his son) after having for some time shared the fortunes of his friend, the fugitive Abdurrahman Khan of Kabul. (Chitrál pays an annual tribute to the Chief of Badakhshan in slaves, which it raises either by kidnapping travellers or independent Kafirs or by enslaving some of its own Shiah and Kafir subjects—the ruler being of the Sunni persuasion).

1872.—Late accounts are confused, but the influence of Amir Sher Ali seems to be pressing through Badakhshan on Chitral and through Bajaur on Swat on the one hand and on the Kafir races on the other. The Maharajah of Kashmir on the one side and the Amir of Kabul on the other seem to endeavour to approach their frontiers at the expense of the intervening Dard and other tribes. Jehandar Shah infests the Kolab road and would be hailed by the people of Badakhshan as a deliverer from the oppressive rule of Mahmud Shah, as soon as the Kabul troops were to withdraw.

A GHILGHITI.

A SIAH POSH KAFIR, when visiting Peshawur.

The Siah Posh Kafir, Jamshed, when he first came to the Punjab, & Dr. Leitner's Swati retainer.

HISTORICAL APPENDIX.

I have endeavoured to collect all I could find written by others regarding the Modern History of Dardistan in the following Appendix. The information is, necessarily, scanty, inaccurate and contradictory, but in our present state of incomplete knowledge of Dardistan, every "scrap" is of value. Besides, information from all sources should be combined and I believe that had Mr. Hayward been furnished with my publications on Dardistan and thus been enabled to acquire something of the languages and History of that country before starting on his expedition, he would not have made certain mistakes, and, perhaps, would not have lost his life.

I.—NOTE ON KYLAS AND ITS INHABITANTS.

This interesting but rambling account, which is re-published from the *Lahore Chronicle*, (September 1866) appears to have been largely compiled from Kashmir sources. The name "Kylas" is a deliberate mistake for "Chilas."

"About 1833 or 1834, when Shahzada Sher Singh, reputed son of Runjeet Singh, was Governor of Cashmeer, he sent a large body of troops and subjected Gilgit with all its dependencies to the Sikh rule.* No fixed revenue was demanded, but from that time, a yearly nuzzur or present of gold-dust, a few falcons and some goats, were brought down by the Gilgittee Chiefs and presented to the Governor and the Sikh Court at Cashmeer. A few of the sons of those Chiefs were retained as hostages and security for the fulfilment of their agreement. In the time of Sheik Goolam Miaood Deen, father of Goolam Mamood Deen, both afterwards Governors of Cashmeer, on the part of the Lahore Government, the Gilgittees disavowed submission and demurred to paying the usual yearly nuzzur at Cashmeer. Thereupon a considerable Sikh Force was sent, which finally coerced and subjected the Gilgitees, bringing them under somewhat stricter rule than before. When Cashmeer with all its dependencies was by treaty ceded by the British Government to the late Maharajah Goolab Singh of Jummoo, Gilgit, with Iskurdhoo, Lehdok, Muzzruffrabad, Kurnah, Ashoorah or Astor, &c, &c., were incorporated with Cashmeer as its then component parts, &c.† The yearly nuzzur or presents have ever since been punctually and willingly remitted to Cashmeer or Jummoo, while a change of hostages (which was not formerly the case) is now freely allowed, either yearly or at the will and pleasure of the Gilgittee Chiefs themselves. But it must be here understood that when the Sikhs originally occupied the country, the then ruler of Gilgit, by name Gourehman, with all his adherents and family neither then or even up to the present time have submitted to the foreign ways and power imposed on their country.‡ He with all his followers having retreated and held their court, curtailed as it may have been, but still under the banner of independence at the Fort of Yaseen, and sometimes at Moozrooge§ (the latter sometimes called Upper Chitraal or Bala Bolunah or Upper Chitraal), a few years since the former Fort of Yaseen was taken from Gourrehman's family or successors, (he himself being deceased) who were obliged to retreat further westward to Moozthooge about 25 coss distant, near the head waters of the Chitraal River or Upper Chitraal, and Moozthooge Vallies of Derbund and the Birooghil Pass and divided from the Yaseen Valley by a low range

* This is a mistake.
† Incorrect as far as Gilgit is concerned.
‡ The Sikhs were called in by the Gilgit ruler *against* Gauhar Aman of Yasin in 1841.
§ Mistuch.

of Hills, in which stands a small fort called Saphud Killah, usually now occupied as an outpost by the present rulers or Chiefs of Moozthooge, the successors of Gour-rehman. On the other hand, when Maharajah Goolab Singh occupied Gilgit in 1847 or '48 or a little after, a Gilgitee Chief of respectable appearance and seemingly considerable influence, by name Isah Bahadoor, presented himself at Cashmeer and Jummoo, and describing himself as the son of Gour-rehman proffered his submission and allegiance in person with a number of followers; of course he was well received, and soon by his good services and conduct was taken into such favour that with his own followers assisted by the Maharajah's troops under Vizier Jewan Singh, a Meeah or Rajpoot, but acting solely or for the most part under the orders of Vizier Zorveroo who, under the Maharajah, is the actual Governor of not only Gilgit, but also of Lehdok, Khusstiwar, &c. He was the chief means lately of adding Yaseen to the Maharajah's dominions; and now Isah Bahador with the title of Rajah, in conjunction with Meeah Jewan Singh, and assisted by a brigade of regular infantry from the Maharajah's troops, whose head quarters is usually at Boonzie, carry on the government of the country, &c. The principality and chief of Megzier,* some 50 coss distant from Gilgit in a N. E. direction, on the accession of the Maharajah's power in Gilgit, or a little after, paid their obeisance and submission. But the Hounzah or Khanzuthee Chiefs N. or N. N. W. of Megzier have never as yet formally acknowledged submission to the court of Cashmeer or Jummoo. During the time here mentioned and when Goolab Singh occupied the Gilgit country, Rajah Gnajen or Gnajin, Phir (pronounced Fher)† was the chief of Hounzah or the Khanzuthee, should be (Kunjuti) principality, and through dread of the Maharajah of Cashmeer as well as finding much better and more extensive grounds for pasturage, cultivation, and tillage north of the Moozthauk‡ ranges in the Jhinshall and Rasscour Valleys of which the Khanzuthees took possession as beforesaid, and thither they have removed the most of their property and families, within the few past years. But lately through the means and by the advice of their neighbours of Megzier, the present Khanzoothee Chief, has sent one of his sons on a friendly mission to the Maharajah of Cashmeer since the occupation of Jhinshall and Russcour by the Khanzuthees. Finding themselves to have free scope towards the northward of the Kara-Koorum ranges, they have become the chief marauders (as were the Pamir Khirghiz, &c., before) and plunderers of the Yarkand and Lahdak caravans, which they usually stop and waylay. For the last 49 or 50 years, there has been a close, and friendly alliance kept up by frequent inter-marriages between the Gilgit family of Gour-rehman, and the Hounzah or Khanzuthee Family of Gujun Fher,§ and again between both of those and the Chiefs of Siri Khull, Thash Kurghan and Thagarmoo, which adjoin the Jhinshall and Russcour States on the north. The Siri Khull or Thash Khurghan or Thagarmoo state or principality has its northern boundary adjoining the Kohkhan and Khashghar territory at Kizilyazt, Runkuel, &c., &c., and it is now said that those three Chieftainships have proffered their united allegiance to the present Court of Kohkhan, through the means of some Andejanee Khojahs who of late have been in power in the Siri Khull State as Prime Ministers or Head advisers to the Chief there.

Internal feuds and family dissensions amongst the different branches of the ruling family of Bultheestan or Little Thibet, in and about the lifetime of Ahmed Shah, styled King of Bultheestan and Little Thibet, as also amongst the Galpha families or Bhuddist Rajahs of Ladak, paved the way for inroads and foreign interference, which, commencing about 1832 or 1833, after a series of troubles finally resulted in Asiatic policy, in the complete subjugation of those two States, with all their dependencies in or about 1840 or 1841, the history and particulars of which are already so well known as to require no comment here.

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* This must be a misprint for Nagyr.

† Ghazanfar غضنفر

‡ Muztak.

§ Ghazanfar.

But what may be termed the Algiers of the East, the robber fastness and stronghold of Chylass (properly and formerly Khylass) on the left bank of the Indus, and about 3 stages down the river from Boovigia (Bunji ?) may deserve a few passing remarks. Chylass as at present existing is a stone fortress considerably strong, said to be built on the old massive foundations of the famous ancient Khylass; the legends of the country speak of this as being once the western boundary and outpost of the Great Khylassian Dominions,* which is said to have its high and godlike centre in the Great *Dheo Murr* or *Dheo Maha* Khylass Purbuth, or great Khylass ranges north of *Maun Jholei* or the Maunsir aurer lakes; both the Indus and Brahmahpoother, or poothrah (Anglice Berampooter) are said to have their rise here, and running in contrary directions east and west inclose within their vast parentheses the once renowned dominions of Indra Vestha, of which the icy and god-like spires of Khylass formed the northern barrier and boundary, the Bay of Bengal and Indian Ocean washing its vast southern base. The Chylass fortress with its hardy garrison and band of sturdy warriors has from time immemorial been the dread of the countries around, and in former times, when the stronghold is said to have been able to pour forth a body of 10,000 able-bodied men, their depredations extended from the gates of Ghoree, Cabool and Ghuznee on the one side to the walls of Cashmeer, Vantipoor and Anent Trang on the other. Crossing the rivers by means of derries, pronounced *dherries*, buffalo mussucks filled with air, and surrahs, goat skins inflated, their sudden appearance and desperate attacks and raids and exploits in the lower Chetch Hazara Valley, and even at Attock and Peshawur, are chanted in their ballads and memorialized in their legends. But without entering any further here into the particulars of past historical times and facts, let it suffice to say that since the time of *Akbar* and Shah Jehan, their power and influence has gradually dwindled away, so that at the present time they cannot number more than about 2,500, or at most 3,000 able-bodied men, the entire inhabitants or population being at a liberal estimate between six or seven thousand souls.

When Sheik Golam Mia-ood-deen was governor of Cashmere on the part of Runjeet Singh and the Seikh Government, the Chylassees became very troublesome on the borders of Cashmere, and in one instance even came down and plundered and ravaged the country as far as Cheloora, and even committed some depredations close down upon Soopur and Baramoola, carrying off a number of the inhabitants—men, women and children—whom as usual they sold in the Banda Frontier Bazaars or Slave-markets of Chitrool, Moozthooje, Deer, Bajore, or Kooneer, or disposed of them amongst the independant tribes and Khans of Yajistan, Suath, Bonere, Panch Kora, &c., places all west of the Indus. This conduct on the part of the Chylassees impelled the Governor not only to seek redress for the past, but security against such inroads in future; whether, however, from a disinclination to entangle himself in a burthensome and difficult campaign and operations on a large scale against the Fort of Chylass, a stronghold he was well aware which could not be reached by his troops without first passing through a wild tract of desolate, unpopulated, and for troops, almost impassable, country,† or whether he was misinformed as to the real nature and power of his adversary, the Sheik committed the fatal mistake of sending only one Seikh Battalion of Infantry, though strengthened up to a thousand Bayonets and about 600 Irregulars as a flying Brigade, to demand satisfaction and coerce the Chylassees. This body of about 1,600 men marched to Chardoo, where, after considerable delay and difficulty, they were ready to proceed on their further route, with about 30 or 40 days' provisions in hand for the whole force. Disaster awaited them on all sides. From the time they left Chardoo under two able Seikh leaders, by

* May be the Bhootan and Northern Himalayah Ranges of the present day, from East to West, or from Assam in the East to the Indus in the West.—Ed. *L. C.*

† From Chardoo on the right bank of the Kichengungah to Chylass to the small Chylass outpost and fort of Tekka, about a day's march of the main fort of Chylass, no signs of habitation are visible.

name Bussunt Singh and Sujahn Singh, they were annoyed day and night by repeated and persevering assaults and attacks by different parties of Chylassees, who, from favorable positions on impassable crags on either side of the road, opened such a fire of matchlocks as frequently to obstruct the whole force in their line of march, for hours at a time. Nightly they were harassed by bold and desperate attacks, sword in hand, by different bands and parties of Chylassees, well accustomed to such hand to hand desperate conflicts, especially under the shades of night, when, as the Seikhs themselves acknowledged, the hardy Chylassees seemed to be quite in their element.

To add to the misfortunes of the force since it left Chardoo until it reached the small Chylas, outpost and Fort of Tekka, these was one incessant downpour of autumn rains; they were without any tents or bodily covering, but their Cumlies and Puttoos. The hardships made the Coolies desert the force in numbers.

After leaving Chardoo. the force reached the Fort of Tekka with the loss of half their Coolies, and what was worse, half their provisions, and also leaving behind them some 200 or more of their own men dead on the road, killed in the different skirmishes with the enemy. They now found themselves opposed by the garrison of Tekka, some 7 or 800 in number. The only existing road then led through the body of the fort. A rumour reached the Chylassees that two other large bodies of Seikh Troops were approaching by the Boonjee and Ashowrah or Astor roads, and that the force now confronting them was but the vanguard of a large Seikh army on its direct route from Cashmere. This induced them to fall back on their main fort of Chylass, after a bold and spirited resistance of two or three days, covering this movement by a desperate night attack. The rumour which caused them to retire, was but a well got up ruse of the Seikhs. However, the Seikhs followed them, and soon appeared before the walls of Chylass. There, after an ineffectual attack continued for several days, assisted by 30 or 40 Zumboorahs or Camel guns, carrying from 3 to 6 ounce balls, and at last both ammunition and provision of the besiegers threatening to fail, they were obliged to patch up a kind of compromise on which they might be enabled to return unmolested to Cashmere; the Chylassees on their part promising future good conduct and a yearly small present of gold-dust to be sent by them to Cashmere. This piece of patchwork was with great difficulty effected, for, in fact, the whole of the Chylassees were unwilling to enter into any compromise whatever. with the exception of one old man by name Mussoo, and uncle to the then Chief of Chylass. Regarding this personage a few words may be said, perhaps, by way of digression, in illustration of the character of both the Chylassees and Seikhs in those times. During the attack on the fort, the Chylassees were accustomed to make repeated night sallies on their wearied-out and half-slumbering enemies outside. In one of these this old man Mussoo, the leader, was wounded and taken prisoner. His bold and jocular manner so won the hearts of the Seikhs, that they not only spared his life, but kept him unfettered and treated him in every way according to his rank and position. He soon ingratiated himself so far in their esteem as to be somewhat of a pet in the Seikh lines. Every kind of scheme was put down to his charge and he freely and boldly acknowledged himself as being the promoter and main-spring of all the opposition to the Seikh power. When taunted with treachery he used to snap his fingers and defy his opponents. However, one day he was taken to the front where the firing seemed briskest, and there shown to his friends and relations inside. Swords were drawn over him and cocked pistols presented at his head.

He was ordered to advise them to that effect, instead of which old Musssoo vociferated away at the top of his voice, but in a half jocular way of his own. "Sons and brothers, fight away—never submit. Take steady aim, &c. &c." That very night he gained possession of a sword by stealth, with which he cut down the slumbering sentry and escaped into the fort; and then notwithstanding this last feat, he, in a few days,

afterwards boldly came alone into the Seikh lines to parley and settle the preliminaries of the Treaty, In virtue of it the Seikh force returned to Cashmere, but not as they expected, for they were continually harassed by their supposed new friends and allies, insomuch that they reached Cashmere with even less than 2-3rds of the number they left with. As for the Treaty, all its stipulations were totally repudiated on the Troops returning to Cashmere.

The Chylassee Chiefs referred the Governor of Cashmere to the old Chief Mussoo, whose signature or seal was alone attached to the treaty, and he on being applied to, returned a courteously insolent reply to the effect that "if the old blind Kaffir at Lahore (meaning of course Runjeet Singh who had lost an eye when young) required immunity for the Cashmere borders, let him pay for it; and you, my brother, if you require gold dust, come and take it." Thus matters remained till the late Maharajah Goolab Singh was introduced into Cashmere by Sir Henry Lawrence in person, and on the part of the British Government, and was installed as "Maharajah of Jummoo and Cashmere." The story goes that Sir Henry, desirous of seeing the Borders towards the W. and N. W., visited the Dhuriawah or Valley of the Kishun-gungah River, and some of his followers or private servants on their return seem to have been not very politely treated by some rude Chylassees, who at the time were sent roaming in quest of *loot*. On their conduct being complained of, and it coming to the ears of Sir Henry, he suggested to the Maharajah, that these rude villagers (as he understood them to be) should be taught better manners in future. The Maharajah understood and appreciated the hint; for in '54 or '55 the Chylassees becoming more than usually troublesome, he took an opportunity to coerce them. An army of 4 to 5,000 men was despatched, which, as finding it necessary afterwards, he had to increase to some 10 or 15,000 men of all arms (of course excepting cavalry) under the command of three leaders, Dewan Hurree Chund, Vizier Zoroverao (son of Vizier Eeckputh, killed at the taking of Cashmere) and Meean Ettooa. Numerous schemes were had recourse to, to reduce the fortress on this occasion, and after a two month's close siege finding their other efforts of no avail, the besiegers determined to take the place by storm. In pursuance of this resolve all preparations being made, and the various parties and divisions told off for each point of attack, the whole army quietly assembled about two hours before daylight. The ladders were soon fixed, and up the Dogra Troops clambered with alacrity and will, at 6 or 7 different points of the fort, but only to be met in every direction by a galling and murderous fire from within. However they returned to the assault again and again, till in fact the whole army, supports and all, now united and massed under the walls, made a general and simultaneous effort to gain the crest of the parapet. Just at the moment when their efforts were seemingly about to be crowned with success, the Chylassees hurled down upon them immense beams, ponderous logs of wood, and even rocks and large boulders in such quantities as to crush all before them. Hundreds of lives were lost in a few minutes, and heaps of dead, mangled and wounded, lay scattered around the walls. The ladders were all smashed and broken, and after four or five hours spent in ineffectual attempts to get possession of the fort, the troops were recalled to their lines. The baffled besiegers now turned all their attention to deprive the garrison of water. They also took counsel as to what could be done by mining so as to blow up some of the bastions of the fort, and also to tap and drain off the water of the only reservoir within the fort. For these purposes—1st, the course of a small stream of water which flowed into the fort, was diverted, which left the inner reservoir as the only supply for the besieged, but this was sufficiently ample for the wants of a garrison for even three or four months more. To deprive them of this now became the sole aim of the besiegers, and at the instigation of an Adjutant of the Sappers and Miners, by name Shere Khan, operations were commenced for that purpose, assisted by the native iron miners of Krewand Sing near Paampoor and Islamabad in the Cashmere Valley. Not many days had elapsed when a sudden rush of a large body of water from inside the fort, carrying with it

miners, tools, and implements, announced the success of the operation. It flowed almost for a whole day, which was ascertained. It was hoped that the garrison was without water. Still the garrison bravely fought on for five or six days, until at last they supplicated the besiegers for a small quantity of water, as they said, for their wounded and dying comrades. This request was granted, and thirty or forty ghurras handed over, on the promise that they would consider about surrendering. They fought on as usual, but on the third day after they received the scanty supply of water, they were descried evacuating the fort in four successive bodies. The first or that in advance having in its charge all the non-combatants, old men, women and children, with the wounded; the second, third and fourth, acted as supports to the first, and to each other at respective distances. Thus with their colours flying and drums beating, did the gallant Chylass garrison evacuate their fort, driven from it solely by want of water. On the first impulse of the moment the Maharajah's troops made a demonstration to follow and engage them, but they met their match. It was considered more discreet to allow such determined and desperate men to go in peace. So the troops were recalled. On the next day the Chylassee Chiefs came and proffered their submission and allegiance to the Maharajah of Cashmere and Jummoo, who, after receiving hostages from them (which are now yearly changed at the pleasure of the Chiefs) the Seihk troops returned to Cashmere. It was stipulated by the Cashmere Government that the fort should not be repaired as a defensive work. With the fresh hostages of each year the annual nuzzur of gold-dust, &c. is now punctually brought by the Chiefs themselves to Cashmere or to Jummoo, if desired, in September or October. In return, each of them with their followers receive after a few days' stay at the Maharajah's Court a handsome Khillut of Pushmeenah shawls, scarfs, turbans, chogahs, &c. &c. according to the rank of each. As a proof of the present fealty of the Chylassees, it may be remarked that on the occasion of the late affair of the rebel Rajah, Shere Ahmed, the Chylassee Chiefs of their own accord came to Cashmere and offered the services of one or two thousand of their brethren and clan to the Maharajah. In the t me of Sheik Golam Maood Deen, Governor of Cashmere, about 1830 or 1835, the entire Chylassee population was estimated at about 9 to 10,000 souls, of which about 4,000 or 4,500 were fit to carry arms. When Goolab Singh took the place, the estimation was put down at 7 to 8,000 souls, of whom about 3,000 to 3,500 were then bearing arms. At the lowest computation at least 2,200 armed men left the fort, while 12 or 1,300 were in arms outside, stopping the supplies from Cashmere, &c. At the present date they are supposed to be reduced about 1,000 in their number since that period. The Chylassees possess small patches of land and cultivated plots round the fort, in some parts to the distance of 10, 12, and 15 coss; but in no instance did they exceed that or claim any further land till within the few past years. They are now much more settled down to agricultural pursuits than formerly when they gained their subsistence chiefly by plunder and marauding. In the hot season they used to live mostly out on their farms, hamlets or pleasure villas, and congregate with all their families in winter at the fort or near it. No snow falls at Chylass, and the climate is considered mild and salubrious, but snow falls within a radius of 10 or 12 coss all round. The roads to and from Chylass in every direction are considered difficult and bad. The chief seat of the Dhardborz is the present Dhur, an independent state or principality, North of Punch Kora in the Western Euzufzie country, and South East of Chitral. The country inhabited by the ancient Dhardo is supposed to have stretched from the present Ashoorah or Astor to Bajun; North of Peshawur; and the Dhangiers from the present Goorash or Gooreish or Gooreize, and Thilail to Dhan gulhu, and Dunnah fort and to Dhunnu gate in the lower Patmarah country. Chylass has long been famous for its yearly rich produce of gold sand, regan-i-zer, and so are all the Gilgit Rivers, the Noobra and Changthan."

The following extract from a letter from Captain Ommaney, Deputy Commissioner of Hazára, appeared in th *Punjab Government Gazette* of 27th February 1868, "for general information" and may be quoted here, in connexion with the preceding accounts of Chilás. It is followed by a page of words, which, however, are all to be found in Part I and II of my Dardistan :—

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8. "There is no correspondence in this Office, about the Chilas country and the information, I here record regarding it, is meagre and open to correction. The tradition is that near 100 years ago, the residents of Chilas were conquered and converted to the Mahomedan Faith by the ancestor of the present Kahghan Syads, Noor Shah, (Ghazie Baba), who, on his way to that country, conquered and took possession of the upper portion of the Kahghan glen, as it is now held by his descendants, what the religion of the Chilasees was at the time of their conversion is not stated, they were termed infidels, probably they were Hindoos; from the date of their conversion up to about 25 years ago, the Kahghan Syads received religious dues (Shukrana) in the shape of certain quantities of gold dust from the Chilasees, but when 25 years ago, the Syads accompanied the first Sikh Force in its unsuccessful attack on Chilas, these dues have not been given, though up to the present date if a Syad goes and asks for it he gets something as a free gift (Khairat.) A Sikh Force appears twice to have entered Chilas, the first time as noted above it had to retire, on the second it was successful and a small annual tribute is paid to the Cashmere Government, consisting of three Tolahs of gold dust and 100 goats, this tribute, however, is only paid by the villages of Chilas, Thuk and Boondar, and their hamlets which do not comprise all the territory of Chilas, there is no Police post of any kind in the country and I am told only one writer of news lives in Chilas to keep his Government acquainted with what goes on there and in the neighbouring tracts. The people are inoffensive and have never since the advent of the British rule committed any offences within our border. Chilas proper may be said to be bounded on the north by the Indus river, on the south by the watershed of the ridge over Looloosur Lake, the distance is nearly three days' journey from the river to this ridge, though Lieutenant Robinson's map makes it out only five miles, a manifest mistake. on the east by the watershed of the same ridge as above Looloosur Lake culminating in the lofty peak of Munga Parbut, the Astor boundary marches with Chilas here, on the west to a point beyond the village of *Sazeen* where the Indus takes a turn to the south-west. The country as seen from the British boundary consists of vast mountain spurs which as far as the eye can reach are bare of trees, though covered with grass affording good pasturage, but must be under snow for a considerable portion of the year, no villages can be seen. The inhabitants of Chilas are called generally by three names, Chilasees, Bhootteys, Durds, they are apparently divided into four classes each higher than the other as follows :—

1.—"Sheen" called also "Kána" by Puthans.

2.—"Yeshkun."

3.—"Kumeen."

4.—"Doom."

The Sheens seem to be the proprietary class and superior in every respect; they claim an Arab origin from an ancestor "Bhootta" whose father "Khurrar" came from Cashmere and took possession of Chilas.* The Yeshkun appear to have aided the Sheens and hold lands, but cannot alienate them by mortgage or sale without consent of the *Sheens*. The *Kumeen* provide the Artisans, the *D om* as elsewhere perform all the lower

* From the division into 4 classes I should think it possible that this first class was originally of the Brahmin. or Khuttree caste.

services, such as musicians, &c.; crime appears to be rare, there is no such class as prostitute, and fornication, if unmarried parties of either sex are the offenders, is punished with stripes. Adultery is punished with death by stoning; in case of a murder, the relation of deceased can kill the murderer, in default of a relation of deceased, the assembly of the tribe confiscate the murderer's land and property. Women appear to have greater liberty and power than amongst the Mahomedan tribes within our border and more in accordance with Mahomedan law; for instance, a widow can marry whom she chooses though she is expected to make a suitable match from one of her own clan, a daughter receives a share in land as well as other property.

The language seems quite distinct from Pushtoo, Persian, Hindee, or any language that I have heard, it is not understood by even the Syads, the neighbours of the Chilasees, though they may be able to distinguish a few words. These people appear to be the same who inhabit Durreil and Tángeer opposite to Chilas proper Trans Indus, and west of Gilgit. What may be termed the regular Jirgah of Chilas did not come into me, they represented by petition that they dared not without permission accorded by their own ruler, they, however, sent their relations; this was quite sufficient as I never summoned but only intimated a wish to see them. I regret that owing to sickness in the station I could not detain the men who did come to get more information from them, a beginning, however, has been made, and this can be added to and modified as further opportunities offer."

2.

The "Chronological account of the conquest of Gilgit" is included in that of Dardistan on page 81. The following account, quoted from the *Lahore Chronicle* of February and March 1866, contains some interesting anecdotes:—

"In the month of July, on a hot and sultry day after a march of 15 miles we entered the Eadgar of Astor, and were glad to throw ourselves on the grass and seek the shade of the apricot trees. We were not long thus allowed to enjoy our quiet, for a message came that if convenient the Thanadar would pay his respects. Now much as we would have preferred repose and meditation, we could not think of refusing a request which to the Asiatic is of great consideration and importance: so having adjusted our attire and trimmed our minds for the interview we were pleased to give our consent.

It is now nearly five years since that interview took place: if recollection performs her functions, and memory serves true her office, we place that day in the foremost rank of those days which may be considered as the happiest of our lives. Here seated on a chair, surrounded on all sides by great chiefs and brilliant soldiers, we looked upon a scene far surpassing the utmost stretch of imagination. Here, on our right, was seated the Thanadar; on our left was the favorite son of Guzung Fur, king of Hunza: further down, on either side, were the ambassadors from Nugur and Chitral—below were seen the deputies from Chilas and Boonjie—lower down, shining in gold and silver, stood out the traitor Ahmed Khan, now chief of Gilgit.* In the background, adding lustre to the scene marched the forces of His Highness the Maharajah of Kashmir. Such was the spectacle imperfectly told, but perhaps the greatest that Astor had ever seen; in the distance and far away extending on either side crowded villages, old and young, to look upon the great Chiefs who had so long fought with valor and success against Golab and Rumbhir Singh. After having shaken hands with one and all, and asked questions about the manners, customs, laws, &c. &c. of each country, we asked permission to see some of the celebrated dogs for which the Gora-man or Adam-ferosh (late King of Yasin and Gilgit) used

* There seems to be a mistake in this name.

to exchange men; immediately four were produced. In size, strength, and ferocity they resembled much the Pampoor hound, and if they were capable of performing the great feats which were reported of them, viz., running game from the tops of mountains to where men were stationed below, we were not surprised that a man whose mind dwelt merely on fighting and hunting should have thought a man but a poor exchange for a dog.

Before proceeding further, we trust to be excused for drawing attention to the great Gora-man—or, perhaps, more properly styled Adam-ferosh or man-seller. This man had evidently great qualities as a general and commander; he was held in considerable awe by surrounding Kings, and in more than one battle his spirit and daring courage had turned the tide of victory against troops who had conquered Sikhs, and who helped the English at Delhie. One fine and great army under Poop Singh* had perished in his defiles, and many others though they had actually taken Gilgit were afterwards surprised, defeated and slain. Hindoos he forced to become Mahomedans, and Mahomedans he either slew or sold.

At length after a long reign, a loathsome disease ended a life which, if it had not been for the good of his subjects, had certainly proved the theory that capacity and resolution are fit opponents against superiority in numbers and tolerably good discipline.

Perhaps of his many atrocities the death of Poop Singh was the worst. Poop Singh with a picked army had sworn not only to conquer the Gora-man, but to raise a tax on the very fruit trees that surrounded his palace. Poor man! he had yet to learn with whom he was fighting. Early one morning his sepoys were aroused by stones rolling on the Hill sides. Ere they could assemble in battle array, volley after volley was poured into them; and though they gallantly held out for three successive days, resistance was in vain. Hemmed in on all sides they could neither advance nor retire—driven to desperation, the ground covered with dead and dying, Poop Singh unconditionally surrendered. On being taken before the Gora-man, he earnestly entreated for his life, and actually clasped the feet of him whom he had vowed to conquer. Alas! his entreaties and supplications were in vain—a man who looked upon his own subjects as fit exchanges for dogs, was not likely to be moved by the tears and prayers of a Hindoo. The story says, that no sign of his face indicated the workings of his mind—not a word passed his mouth, but an indication of his hand and execution took place simultaneously.—Poop Singh's head rolled at his feet."

"After having freely conversed on and about different subjects we were surprised to hear that the Mahomedans of Gilgit, Hunza, and Yasin, far from attending to one great law which the founder of the sect strictly inculcated, viz, the prohibition of intoxicating liquors—were in the habit of indulging in a kind of wine made from the juice of the grape called *Mo*. On some being produced, it was found useless—having turned acid from exposure and heat. We are therefore sorry not to be able to give any account of the same.

Curiosity prompted us to enquire into the fact of the Hunza people being better dressed than the generality of the Asiatics present. The remark drew general attention to the costume of the king's son, who was splendidly got up, being dressed in a gorgeous brocaded *chupkun* worked with gold and silver. With a smile on his face the interpreter told us it was all *loot*, it having been stolen from the kafilas (caravans) that trade between the large cities east and north of Hunza. Subsequent information gave us to understand that Guzung Fur was a Robin Hood, whose very name was dreaded, and whose people were as much feared as small-pox or any other epidemic. Rumour said that the Hunza men often having robbed a caravan often took the stolen articles back for sale to the very places from where the caravans had started, and that they were allowed to pass unmolested for fear of incurring the wrath of the whole land.

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* Bhup Singh.

On expressing surprise that Gilgit, which had so long been a bone of contention between Yassein and Kashmir, should have eventually fallen to Runbhir Sing—we were informed of the following facts, viz :—

That the legitmate heir having, when young, incurred the displeasure of the Goraman, had been disinherited, in consequence of which he had been removed from court and had passed his early manhood in strict confinement, so rigorous that it might have been termed imprisonment. However, he had evidently his friends at court, who watched with eagerness the decay of the old king. No sooner had the breath passed from his body, than, upsetting his last decree, which was that his kingdom (Yasin and Gilgit,) should be portioned out between his two illegitimate children, they proclaimed the legitimate heir sovereign. His brothers, seeing that the dominant party were for hereditary rights, quietly and with seeming goodwill tendered their submission, at the same time, with the subtlety that only the Asiatic can assume, they formed a plan the purport of which was to murder the young monarch. He, though young, would seem not to have been backward in the arts and wiles of Asiatic manners, for he had already his secret informers about his brother's person, who brought him intimation of the plot, and advised him to act immediately. Accordingly, with a few attached followers, at the dead of night, he entered his brother's palace, and, with his own hand, slew him. The younger brother hearing a voice, and suspecting that something had gone wrong, sent a servant to see what had happened. The servant soon returned, and urged his master to fly, under the guidance of Ahmed Khan, who seeing that he could gain more for himself by securing the assistance of Runbhir Sing, determined to take refuge at his court and lead an army against his country. The plan succeeded but too well. Gilgit fell—Yasin became tributary, and Ahmed Khan was made chief of Gilgit. Gilgit having fallen, it induced the surrounding princes to tender their allegiance, in consequence of which Runbhir Sing's influence can now penetrate into the heart of Western Asia. The young king, Mulakaman, is still chief of Yasin, and has made many attempts to regain his former possessions, but these attempts, for want of vigour in execution, have all failed. We did hear that the Chilassies many years back had offered, on condition of his attacking Runbhir Sing, to allow him to become their king, but that for the non-assistance of the Hunza men the plot failed. How it was that Guzung Fur, generally so fond of war, should have refused his assistance, was for many years a very intricate problem. At last we solved it: in an evil hour when Gilgit had fallen, he had been induced to give hostages for his future good behaviour.

While talking about Hunza, we think we might as well say that it is an exceedingly rich country (that is, for a mountainous district) where war and pillage are not carried on through insufficiency of produce to support the population, but merely as an exciting pastime to a naturally fine and warlike race of men who, for the want of something better to do, occasionally take men and caravans to other places than those for which they had originally started.

During the year 1865, whilst on its road from Yarkund to Leh, the finest and richest kafila which had ever been known to leave Yarkund was bodily marched off to Hunza."

" Many years ago during the early part of the administration of Golab Singh, a certain soldier, Malik (Kumadan) had raised himself enemies by the fearless manner in which he vindicated the right of his troops to their monthly pay; his manly spirit and determined bearing were well known and caused apprehensions to be held regarding his loyalty; measures secret and sure were taken to apprehend him, but the love of his sepoys was proof against the intrigues of court and business of faction; with their assistance he fled and after a toilsome journey reached the boundaries of Chilas and there seized, and for many years governed that wild and intractable country.

The Goraman had not up to that time extended his dominions towards Gilgit. The death of the Rajahs of Gilgit had let loose the bonds of passion which had for many years trammelled his court, his Vizeer insisted on marrying the Ranni; the Ranni objected and called to her aid the Goraman to coerce the refractory Vizeer; the Goraman sought the assistance of Malik, king of Chilas, thinking that Gilgit would fall sooner by being attacked simultaneously from both sides. The assistance was cheerfully given, a certain day was reaged upon for the combined attack, but as fate would have it, the spirit of Malik could ill brook the idea of viging assistance to his powerful ally; four days before the appointed time he arrived with his army before the walls of Gilgit, and after a long and bloody battle gained the victory! The fort had fallen, the Gilgitie were running away, when a stone from the loose wall struck his horse, causing it to fall; immediately a panic seized his troops, the Gilgities took heart, and what before was defeat now proved victory; in vain Malik called on his broken army; in vain he showed himself to his troops; all was too late, the few followers that remained around him could do little beyond covering his retreat; wounded and disheartened, he turned to fly, weakened and exhausted, he fell an easy prey.

The Vizeer of Gilgit determined to put him to death, but could not prevail upon his men to carry out his wishes; at last after offering lavish rewards the Malik's personal attendants offered to do the deed from which others shrank.....thus ended the last king of Chilas.....Two days later the Goraman arrived and heard the sad news; immediately he gave the order to attack; before the Gilgities were well aware of his presence he had entered the fort and conquered the country.

After settling possession, which was that Gilgit should be incorporated with Bassein, and the Ranni become his wife, he turned his attention to the death of his former friend and ally, offering large rewards as an inducement to find out the men who had rid him of so dangerous a neighbour; many who had not participated in his death were induced to come forward and express pleasure for having by so slight a service secured the personal attentions and good-will of the conqueror; in this way many were gathered together, all looking for promises and protection which were lavishly given. At last the policy of the king showed itself. When he thought he had secured all those who were likely to have murdered the Malik he gave the order for their execution, saying, that his promises would be better fulfilled in the land to which he was sending them, and that such reprobates were more fit to be the companions of darker regions than the poor company allotted to them on this earth. Their execution over, he next with great pomp and splendour buried afresh in a barren and open plain the body of the Malik; no sooner was the body covered with earth and the festivities over than a spring of pure water gushed out of the earth directly under the feet of the buried man."

3.

MR. HAYWARD'S EXPEDITION AND ACCOUNT OF THE YASIN MASSACRE.

CAMP YASIN, 7TH MARCH 1870.

As I venture to hope the Indian public regard with somewhat of interest the success of British enterprize, and the results of geographical explorations and scientific research in Central Asia, I take the opportunity of sending to India a brief *resumé* of the progress of the Pamir expedition up to date; and what is of far greater importance, a history of the events which have occurred in the countries trans-Indus during the past twelve years. My present communication having special reference to the aggressions of the Maharajah

of Kashmir in the Gilgit valley, I proceed to lay before you a relation of the occurrences with which I have became acquainted. The countries of Chitral and Yasin have been from time immemorial under the rule of the ancestors of the present Chief, Rajah Aman-i-Moolk, while the present Yasin Chief is descended from a branch of the same family. They claim descent from Alexander of Macedon, through the Kings of Khorasan. It is certain they possess a pedigree of high antiquity, and can boast an uninterrupted succession.* The eldest son of the Chitral ruler takes the name of Shah Katore, which title was assumed by the grandfather of the present Chief, Aman-i-Moolk. The Chiefs of Yasin have intermarried so frequently with the family of the Shah Katore, until apart from a common descent they have become the same in their feelings and prejudices. Even Swat can hardly be considered to be more inaccessible to Europeans on account of the bigotry and fanaticism of its inhabitants, than the countries of Chitral and Yasin. But there is this difference. While the population of Swat owns no allegianee to any ruler and acknowledges solely the spiritual authority of the Akhoond, the inhabitants of Chitral and Yasin are as much subject to their respective rulers as any serf in Russia, or fellah in Egypt or Turkey. The ablest and most energetic of these later Yasin Chiefs would appear to have been Rajah Goor Rahaman† Khan, who ruled over the territories of Yasin and Gilgit from about the year 1835 to 1858, a period ever eventful in Indian history. Duriug the reign of this Chief, Goolab Singh, the Maharajah of Kashmir, commenced active hostilities against Gilgit, after having conquered Ladakh and Baltistan. While, however, Goor Rahman was alive, the Dogras could never obtain any footing in the country across the Indus. Dying in 1858, dissensions as to the succession arose amongst his sons; and the present Maharajah of Kashmir, who had succeeded Goolab Singh, was enabled to take advantage of the disturbed state of the country to intrigue with members of the same family. A large force of Dogras suddenly crossed the Indus at Boonji, and succeeded in establishing themselves in the fort of Gilgit, which position they have since maintained solely by force of arms. Either in ignorance of the event, or from a disinclination to interfere, this act of aggression did not call down from the British Government the severe remonstrance which it so justly merited. In the treaty of 1846, between the British Government and Maharajah Goolab Singh it is stated in Article I,—"The British Government transfers and makes over for ever in independent possession to Maharajah Goolab Singh and the heirs male of his body all the hilly or mountainous country with its dependencies situated eastward of the River Indus and westward of the River Ravee, including Chumba and excluding Lahoul, being part of the territory ceded to the British Government by the Lahore State according to the provisions of Article IV. of the Treaty of Lahore, dated 9th March 1846. And again in Article IV.—"The limits of the territories of Maharajah Goolab Singh shall not at any time be changed without the concurrence of the British Government." It will be seen that by thus crossing the Indus and annexing the territory to the *westward* of the specified boundary, the Maharajah of Kashmir has most signally infringed the treaty of 1846 with the British Goveanment. Furthermore, this treaty is being persistently infringed by the continued attempts at aggression in the direction of Yarkand and Badakhshan. Since the seizure of the fort of Gilgit, the policy pursued by the officials of the Maharajah towards the several tribes has been one uniform system of intrigue and treachery. It is a striking anomaly that a court so notorious for its parsimony as that of Jummoo should be content to expend large sums of money yearly for the purpose of maintaining its position across the Indus. What ulterior motives the Kashmir Darbar may entertain will be presently glanced at.

After the seizure of the Gilgit fort the Dogras lost no time in planning a further advance to Yasin or Hunza. The Yasin territory offered the greater inducement for a raid, from the country being more

* We have not yet collected sufficient data to assert this as a fact.
† Gauhar Aman.

fertile and productive, and the approach easier, whereas the small mountainous tract occupied by the Hunza tribe is not only most difficult of access but yields no produce which might tempt an invader. No serious expedition, however, was undertaken until the year 1863. In the spring of that year the Dogras secretly collected a force of some 6,000 men with the intention of invading Yasin. So unexpected was this raid that they surprised the Chief and his followers, who seeing they had no chance of resisting such overwhelming odds, fled with their wives and families to the hill-fort of Madoori, six miles distant from Yasin. The Chief escaped to Chitral and the Yasin villagers who had fled for safety to the hills of Madoori, endeavoured to come to terms with Hoshara, Samad Khan, Jowahir Singh, and Esau Bogdur,* the petty Rajah of Ponyal, and other Dogra leaders. They were assured that no harm should befall them if they would evacuate the fort and lay down their arms. They did so in the simple faith that no injury, as sworn to on oath, should be done them. A part of the Dogras who had gone round the fort then made their appearance amongst the women and children. The men were outside the fort and unable to protect their wives and little ones, for whom they would doubtless have shed their blood had not treachery beguiled them of their weapons. The Dogras immediately commenced massacring the women and children. They threw the little ones into the air and cut them in two as they fell. It is said the pregnant women, after being killed, were ripped open and their unborn babes were hacked to pieces. Some forty wounded women who were not yet dead were dragged to one spot, and were there burnt to death by the Dogra sepoys. With the exception of a few wounded men and women who ultimately recovered, every man, woman and child within the fort, and in all, 1,200 to 1,400 of these unhappy villagers, were massacred by the foulest treachery and cruelty. After plundering the place, Yasin was burnt and all the cattle carried off, together with some 2,000 women and men. Several hundred of the poor people died from exposure and starvation before they had crossed the Indus, whilst many of the surviving prisoners are still in confinement in Kashmir, though of others, and alas the greater part, not a trace can be found. Most of the women are still in the zenanas of the Dogra leaders and sepoys. I have visited Madoori, the scene of the massacre, and words would be inadequate to describe the touching sight to be witnessed on this now solitary and desolate hill side. After the lapse of seven years since the tragedy, I have myself counted 147 still entire skulls, nearly all those of women and children. The ground is literally white with bleached human bones and the remains of not less than 400 human beings are now lying on this hill. The Yasin villagers returned to bury their dead after the Dogras had retired, and the skulls and bones now found at Madoori are presumably only those of villagers whose whole families perished in the massacre. In one place where the slaughter seems to have centred, are the blackened remains of rafters mixed with charred human bones. At this spot the wounded women who were yet alive were burnt to death by the Dogra sepoys. I have seen and conversed with many orphans in the Yasin territory whose fathers, mothers and brothers all perished. One little girl of eight years of age was brought to me who at the time of the massacre was a babe at the breast, and the blow that severed her little arm slew her mother also. Her father perished likewise. Such are the atrocities committed by men who are in the service of a feudatory of the Viceroy of India. The Dogras have twice attacked Hunza but unsuccessfully, since they have each time been driven back with heavy losses. In the autumn of 1866 they invaded the country of Dilail, lying on the right bank of the Indus opposite Chilas. Fortunately the villagers had time to place their families in safety and no women were massacred. Some 120 of the Dilail peasantry were however seized and immediately hung, the sepoys cutting at them with tulwars as they were hanging and still alive. On returning from Dilail to Gilgit the Dogra forces were caught in a heavy snow-storm on the Chonjur Pass, where nearly 150 sepoys perished from the cold. No active aggression has

* Isa Bahadur.

since occurred; but the Maharajah of Kashmir meditates further hostilities, since he has pensioned a brother of the Yasin Chief, an unscrupulous villain, who has already murdered an uncle, a brother and the whole of that brother's family, and who is now in Gilgit petitioning for troops to take Yasin and rule there on behalf of the Dogras.* I have written all this in the hope that the Indian public may be made aware of what our feudatory, the Maharajah of Kashmir has perpetrated across the Indus. Apart from the infringement of any treaty, and putting all political motives aside, I trust that every Englishman and Englishwoman in India will join in demanding justice upon the murtherers of innocent women and children. It is now seven years since this foul massacre occurred, but though long delayed, that redress for the grievous wrongs inflicted upon them, which right and justice should not deny the poor Yasin villagers, cannot be far distant. The English public must not think that these innocent women were "niggers" as they might choose to term them. They were descended from the ancestors of the true Aryan stock,† and had eyes and tresses of the same hue as those of their own wives and children. It is imperative that a Political Resident with full powers should be stationed in Kashmir and the Maharajah's boundary fixed at the Indus, necessitating their giving up Gilgit, and then such things cannot be. A remonstrance on the part of the British Government will not have the desired effect; indeed, nothing short of active interference and actual supervision for the future will be any guarantee that no further aggression and atrocities will occur. The officials of the Court of Jummoo make it their special aim to misrepresent the status of the Maharajah towards the British Government, representing the British as his tributaries, and this version is but too readily believed by the tribes, since the strong fact that the Government has never interfered tends to confirm such impression. It is also strikingly apparent that these Gilgit officials are actuated by the sole motive of self-interest, and a wish to provoke hostilities, in preference to securing that friendly intercourse with the tribes which might be established by their acting with greater tact, and a more sincere wish to promote peace and friendship.

It is, I believe, well known, that Russian agents have already met with favorable reception in Kashmir; at least, this fact is known to those who have had opportunities of ascertaining the truth and viewing the system of policy pursued by the Court of Jummoo. I may even hint at agents of the Maharajah's who are now in Central Asia, of agents in Tashkend and in Bokhara, all sent secretly by this most loyal feudatory of the Viceroy of India. The late annexation of the district of Kohat to Khokand brings Russian influence to within little more than 200 miles of the pass at the head of the Yasin and Gilgit valleys. That the Maharajah is now intriguing with Russia by the route of Gilgit, Yasin, Kolat, Hissar and Bokhara cannot be doubted; nor is it less clear that, should the Court of Jummoo be allowed to continue the policy it is now pursuing, they will very shortly involve the British Government in what may be serious complications in Central Asia. That the Dogras should, however, be permitted to make raids into foreign territory, to massacre innocent women and children, and commit the greatest atrocities, is a disgrace to a Christian Government. The Dogra sepoys now in Gilgit have attained to such a lawless state as to openly declare that should they ever succeed in reaching Hunza they will massacre every man, woman and child in the place. His Highness the Maharajah gave a medal for the Yasin raid in 1863. On this is inscribed in Persian "Medal for valour at Madoori!" It is worthy of the most careful consideration that five months after the massacre of Madoori in 1863 occurred the raids into British Territory on the Peshawur frontier which led to the Umbeyla Campaign. Let the Government interfere and restore Gilgit to its rightful owner, the Chief of Yasin,‡ and I will guarantee that such an act of justice will create such confidence in the integrity of

* This refers to Mulk Aman, the *eldest* son of Gauhar Aman.

† This is not certain.

‡ He is not the rightful owner; the descendants of the Gilgit Dynasty, if any are yet alive, would certainly have the best claim. The Nagyr Dynasty, which was dispossessed by Yasin, were, of course, also usurpers. Mr. Hayward's sympathies were based more on friendship for Mir Vali, the *younger* brother of Mulk Aman, than on accurate knowledge of the history of the country. It will be noticed that both the Appendices 1 and 2, seem to maintain that Yasin had a hereditary right to Gilgit, which is not the case.

British rule and power, that not only the Chiefs of Yasin and Chitral, but even the Akhoond of Swat, will at once send in their adherence and offer of service to the British Government. On the other hand, if the Maharajah is still allowed to aggress, the most bitter feeling of hostility and hatred will be engendered against British rule and there will never be a quiet frontier. In the cause of humanity and justice it is imperative for the Government to act strongly and decisively: no half measures will do here. When this loyal feudatory of Kashmir was lately paying his respects to the Duke of Edinburgh at the Lahore Durbar amidst all the tinsel and glitter that Oriental pomp and splendour could throw around him, could those heaps of human skulls and bones have been there, what a silent tale they would have told of foul treachery and bloodshed. Again I must beg you to use your columns as the means of placing before the Indian public the above fact and an editorial from your talented pen could not fail, I feel sure, to excite public feeling and cause an interest to be taken in the subject. As to my expedition, I may mention that I have reached Yasin, and have met with a most favorable reception and friendly assurances from the Chief, Raja Meer Wulli Khan. I have explored nearly all the country in the basin of the Gilgit and Yasin rivers, and have now just returned from the foot of the Darkote Pass, leading over into Wakhan and the basin of the Oxus. This pass as well as the Shunder Pass leading over into Chitral, is now closed by the snow, and I find it will be impossible to get laden animals across until May or June. Once across the pass down to the Pamir Steppes, and I am very sanguine of meeting with a favorable reception. In placing the above facts before the public I must ask you to be good enough to refrain from connecting my name directly with the statements, unless it is absolutely necessary. I have no wish to gain notoriety by showing up the ill deeds of the Kashmir Maharajah. But if it is necessary to substantiate the statements by publishing the name of your informant (the only Englishman who has ever been able to ascertain the facts, for the simple reason that he is the only one who has ever visited Yasin) you have then the fullest authority to mention mine.

I may also state that official reports on the subject have been submitted to the Supreme Government of India as well as the Punjab Government.

CAMP GILGIT VALLEY, 22ND MARCH 1870.

Thinking it was risky staying in Yasin until the passes open I have returned to Gilgit, and most fortunately, for I find the Maharajah's officials here, in order to serve their own purposes, have caused a report to be spread that I have been *plundered* in Yasin (mark, I have been particularly well treated) and have sent off orders to Astor for the force there to march at once to Gilgit for the purpose of invading Yasin. My return here has stopped them and they are now hurrying back, but not before I have ascertained the truth of the movement. Comment on such an act of faithlessness would be unnecessary, and had they invaded Yasin while I was there such act would have been fatal to the whole Pamir expedition, since the Yasin people could but have connected the invasion with my presence there.

Pioneer 9th May 1870. GEORGE W. HAYWARD."

4.

General Cunningham, in his excellent work on Ladak, refers incidentally to Dardistan, as follows :—

Page 37. "Of the country inhabited by the Dards, my information is scanty but interesting. When I was in Kashmir, I found the Vazirs of Gilgit and Nager in attendance upon the Maharajah Gulab Sing, by whose

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permission they came twice to visit me. As they both spoke Persian and a little Hindoostani, I obtained from them tolerably complete vocabularies of the dialects of their own districts,* and a less perfect vocabulary of the dialect of Chitrál. The words in these vocabularies are correctly written according to the spelling in the Persian character, which all the Dards make use of in writing their own language, of which there are three distinct dialects,—the Shiná, the Khajunah, and the Arniya.

The *Shiná* dialect is spoken by the people of Astor, Gilgit, Chilas, Darél, Kohli, and Pálas.

The *Khajunah* dialect is spoken by the people of Hunza and Nager.

The *Arniya* is spokon in Yasan† and Chitrál.

These dialects have little in common with each other, and are widely different from those of the surrounding peop le.

Astor is situated on the left bank of the Indus, below Makpon-i-Shang-Rong. It has an area of about 1,600 square miles. Its chief claims descent from Ali Sher of Balti, and takes the title of Makpon.

Gilgit‡ is situated on the right bank of the Indus, along the lower course of the Gilgit river. It is about 100 miles long from north to south, with a mean breadth of twenty-six miles. Its area is therefore about 2,500 square miles. The chief takes the title of Trakhna, from an ancestor.

The districts of Chélas, Darél, Kohli, and Pálas, lies along both banks of the Indus below Gilgit and Astor.

Hunza-Nager is a small tract of country on the upper course of a large feeder of the Gilgit river. It is named from two towns situated close to each other, on opposite banks of the river. The two districts have an area of 1,672 square milas. The chief of Hunza is called Girkhis, and the chief of Nager is called Mágalato. The former name is no doubt the same as the Kirghis, who inhabit the steppes of Pamer to the north of Hunza-Nager bey ond the Kárákoram. I presume that this district was formerly inhabited by the Dards, and that they were displaced by the Kirghis nomads. The chief, of Shigars who take the Khajunak title of Tham, must also be Kirghis.

Yasan is a large district on the upper course of the Gilgit river. It is seventy miles long from south-east to north-west, with a mean breadth of sixty miles. Its area is therefore about 4,200 square miles. The chief places are Yasan and Chatorkun. The chief takes the title of Bakhto, which is the name of his tribe.

When Mahmud Ghaznavi invaded India in A.D. 1030, the people of Gilgit, Astor and Chélas were Turks, who spoke the Turki language.§ These Turks were of the *Bhatéwari* tribe, and their king took the title of *Bhata Shah*, or king of the *Bhata* tribe. I presume that these are the same as the Bakhto of the present day; but their language has become mixed with that of all the surrounding people, and no longer bears any affinity to Turki.

Chitrál is a large district on the upper course of the Kunar river. The king takes the title of Shah Kator, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian kings in the Kabul valley."

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*The Vocabularies are very far indeed from being complete—there being only 252 Shiná words, 176 words in Khajuná and 83 in Arniyá. The above numbers include also the various forms of one and the same word. Nearly half of these words are correct, but in consequence of General Cunningham's informants probably not understanding many of his questions, most of the words are wrong and being besides, copied from the Persian characters, they contain mistakes that would naturally arise from any hasty placing of the "dots" that accompany several of the letters of that alphabet.

† This is probably quite incorrect. The people in Yasin speak the same language as the Nagyris, and Gilgiti is also understood in that country.

‡ In Tibetan *Gyil-gyid*,

§ Reinaud's Fragments Arabes, &c. p. 117.

5.

The following extracts from the 2nd volume of Vigne's admirable, but ill-arranged, "Travels in Kashmir," directly or indirectly refer to Dard History :—

Page 184. "Dherabund, on the Indus, may be reached in two or three days from Mazuffurabad. It was in its neighbourhood that Sher Singh defeated the pretended Sigud Ahmed, (1827,) who had raised and headed a religious war against the Sikhs. I have seen it only in the distance from Torbela; about eighteen miles lower down. Dr. Henderson went from Mazufurabad towards Dherabund; he had gone in advance of Baron Hugel and myself from Kashmir, and sent us a note to inform us of two ancient buildings he had seen on the way. The messenger was to be recompensed by some medicine for a sick child that he carried in his arms, for which there were also instructions in the note.

Page 250. The Bultis, or natives of Little Tibet say, that the country is divided into several Tibets, and that Ladak, Iskardo, Khopalu, Purik, Nagyr, Gilghit and Astor, &c., are distinct Tibets.

Page 253. Shamrad, or Shah Murad Khan, (of the Little Tibet Dynasty) was succeeded by Rafir Khan, who was followed by Sultan Murad, who re-took Ladak (it having been previously taken by Ali Sher Khan, and lost by his son), and made himself master of Gilghit, Nagyr, Hunzeh, and Chitrál. He is said to have built the bridge near the Killah of Chitrál.

Page 254. Ali Sher Khan (the lion of Ali) father of Ahmed Shah, the present Gylfo, (Vigne saw him in 1835) signalized himself by taking the castle of Shighur, and making prisoners of an invading army from Ladak.

Page 255. The territories of Ahmed Shah are extended from Chorbut to Husára inclusive. Chitral, the country of Shah Kator, has long been independent of Little Tibet, and the Rajahs of Gilghit, Nagyr, and Hunzeh by no means owned him as their superior.

Page 284. I have it on the authority of Sir John M'Neill, that Russian saudagurs, used formerly to arrive at Kashmir, after passing up the Valley of Oxus, whence they must either have crossed the Plain of Pamir and joined the regular road* *viâ* Yarkund and Ladak, or that by the Muztak and Iskardo, or have crossed the Mustoj pass, from Issar, and arrived at Kashmir *viâ* Chitral, Gilghit, Husara, and Gurys; which latter is by far the most probable, as it is the nearest road for them.

Page 288. Not far from the foot of the (Shigar) glacier [in Little Tibet] is the opening of a defile, and a guard and watchtower; and on the summit of the defile is another glacier, over which, with two or three days' scrambling, and being fastened together by ropes, there is a way to the valley of Nagyr, once tributary to Ahmed Shah, but now independent, and containing upwards of twenty castles. It is divided from the district of Hunzeh by a small but deep stream—not, however, sufficiently so to prevent a constant feud between the two provinces.

I was meditating an excursion over the Muztak to the latter place, in order to pass thence to Pamir, and perhaps to Kokan; but Ahmed Shah told me it was impossible, as he could not depend upon the friendship of the people of Hunzeh; and in the midst of my uncertainty, an envoy from the latter place most unexpectedly made his appearance, with overtures (so I was informed) connected with the mutual gift of protection to travellers entering either Hunzeh or Little Tibet, from Budukshan, Yarkund, or Kokan. Want of time prevented me from making use of the friendly protection which he offered me.

Nagyr is celebrated for its gold-washing, and its Rajah is said to be in possession of a very large piece of native gold, found near the edge of the boundary glacier, already alluded to.† The women are famous

* *Vide* Lieutenant Wood's map of Budakhshan.
† My Saziui confirms this.

for their beauty, and Nasim Khan used to assure me, that their complexions were so fair, delicate, and transparent, that when they drank, the water was perceivable in their throats.

Gilghit, on the south, is two or three days' distant; and on the north it occupies eight days, with Kulis, to reach the plains of Pamir,—from which, I believe, either Budukshan or Yarkund are attainable, the former in about ten days, and the latter, *via* Sir-i-Kol (head of the hill), in less time. But I must not trespass upon the province of so scientific and enterprising a traveller as Lieutenant Wood.*

Page 298. In the evening I joined the conclave in Jubar Khan's apartment, and found there some Durds, or natives of Chulas, arrived, upon what errand I am ignorant, but it was probably to see why Ahmed Shah had sent his son, and a large force, to escort a Feringhi through the country. They were savage-looking fellows, wearing the blue striped turban of the Afghans. I questioned them for some time, by means of an interpreter, (for they spoke the Dangri language,) and they told me, that, through fear and distrust, I should not be allowed to visit their country; and they gave me most exaggerated accounts of the distances and dangers of the paths along the banks of the Indus. In particular, they described one as being about twenty miles in length, and requiring the continued use of hands and feet. The Baltis, however, gave me a good word with them, and their distrust seemed gradually to disappear.

I have added a small vocabulary of the Dangri language, which is, I believe, a dialect of the Poshtun,† or language of Afghanistan, and is spoken in or near to the river at Husára, Gilghit, Ghor, Chulas, Hurai, Duryl, Thungeh, Kholi-Palus, Juri, Buringi, Myhi, Taki, Gyni, &c. Of the last five districts I do not know the situation, excepting that I believe them to be near the river. Dangri is a Persian name. The natives call it Shina, and those who speak it a Shinaghi.

The ideas of the ignorant mountaineers from Chulas were still teeming with superstition, and I found that they had extraordinary notions of our powers of enchantment—that because I was an Englishman, I must needs be a sorcerer—that I could enact Prometheus, and make warriors of paper, who would afterwards live, and conquer any country for me; and that I had always large serpents at command, who would enable me to pass a river, by intertwining, and then stretching themselves together across it, so as to form a bridge.

The inhabitants of petty and lawless states between Husára and the banks of the Indus, are of the Sunì Musalman persuasion; they acknowledge no rule but that of their mulahs, and no law, but that of their own wills. In their broils they grasp their iron wrist-rings in their clenched fingers, and use them like a cestus; which they may have learned originally from the Greeks.

Their countries have been brought into existence by the streams that tumble from the mountains, as, in the East, a petty colonization will be consequent upon any material increase of soil. But from one state to another, their roads are exceedingly bad and rocky; horses cannot go alongside the river, between Iskardo and Gilghit, and, from all I could learn, it would be difficult to take them along either bank of the river, from Husára or Gilghit downwards, although I am not sure that it is actually impossible.‡

Travelling pedlers visit these regions, by ascending the course of the river from Peshawur, and supply them with coarse cotton-cloths, and raw iron, which none but the inhabitants of Kholi, so I was informed, are able to manufacture.§ Chulas and Kholi-Palus seem to be the most powerful states on the eastern bank; and

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* *Vide* Wood's "Journey to the Oxus, &c."

† This is a mistake.

‡ It *is* possible.

§ One of my Dard retainers confirmed this.

on the western, Daryl is the most important community. Husára* is, strictly speaking, in the Dardu country, but as it has usually belonged to Ahmed Shah, it is always specified by its name. Dardu, when spoken of, consists of five or six of the numerous wild states that border on the Indus, from Husara downwards: Chulas, Tor, Jelkot, Palus, and Kholi. The major axis of the valley of Kashmir would, if continued to the north-west, cut directly through the midst of it.

Dardu is called Yaghistan, or a country of rebels or natives, without rule, by the Gilghitis; and the people of Dardú, when speaking of the inhabitants of Bultistan, or Little Tibet, call them Pulal.† Kashmir they call Kashir, and the people Kashiru.

I have already mentioned my reasons for believing that the modern word Husara is a derivation from Abhisares.‡ The valley is "a way up into the interior," from the great valley of the Indus.

I followed the course of the large and turbulent river of Husara, attended by Achmet Ali, and a numerous guard, which I believe to have been necessary, as the plunderers from Chulas often make their appearance in large numbers, and sweep the whole valley, compelling the villagers to take refuge in the Rajah's castle. The inhabitants adopt a very ingenious plan of detecting the silent approach of marauders at night. The path lies amongst rocks, through which it is very often necessary to pass, and a trap is set, by balancing a stepping-stone so nicely that it falls beneath the weight of a man, and thus makes a noise, to attract the notice of the watchman.§

Page 304. I had despatched my faithful munshi, Ali Mohamed, and a Hindustani servant, who had been a sepahi in the Company's serviee, to Gilghit, to intimate to the Rajah my wish to visit his country, and request his permission to do so. They followed down the course of the Indus from Iskardo, and described the paths as very difficult and dangerous in many places.

Page 306. The Rajah of Gilghit received my servants, and the present I sent by them, with great civility, but said that his country was a poor one, and could not be worth seeing, and was apparently much divided between his suspicions of Ahmed Shah, his wish to see an Englishman, and his fear of my coming as a spy. But, from all that I could collect, I believe he would have allowed me to cross the river into his territories, had I been attended only by my servants; but he heard that I was descending the Husara valley with a large guard, and, consequently, became alarmed, and suddenly gave orders for burning the bridge over the Indus, that led directly from the plains of Bonj, to the frontier village of Gilghit.‖ This, of course, stopped me at once; and, as the snowy season was approaching, it would have been of no use to attempt explanation, which could only have been carried on by shooting arrows with notes fastened to them, across the Indus. I therefore proceeded on my return to Kashmir, by ascending, for several days, the narrow, picturesque, and fertile valley of Husara, of which the southern end, in consequence of the maranders from Dardu, and the vicinity of the more formidable Sikhs, has been allowed to remain uncultivated.

Page 307. Gilghit is so called only by the Kashmirians; its real name is said to be Gilid. I saw it, as already remarked, from Acho, and it was described to me as in no respect differing from any part of Little Tibet,—the mountains being barren, the plains sandy, and irrigated in different places. From the castle or residence of the Rajah, the valley seemed to be but three or four miles in length, and then after-

* Astor or "Hasûra" is here referred to.

† Palôle.

‡ *Vide supra.*

§ *Vide* Note on page 59.

‖ I believe the Indus was never spanned in this place. Vigne was evidently misled on this point by his informants.

wards turned to the right or northward; a description which agrees with directions pointed out to me from Acho. The river, after being joined by the Nagyr river, runs down the valley to its confluence with the Indus.

The Rajah, Tyhir Shah, came originally from Nagyr, besieged and took prisoner the former ruler, and put him to death, as I was told, by the consent of his own objects; and Ahmed Shah informed me that seven successive Rajahs had been deposed in a similar manner.

The Gilghitis, as also the Siah Posh Kaffirs, are great wine-bibbers. They make their own wine, and place it in large earthen jars, which are then buried for a time; but they do not understand the clarifying process. Some that I tasted was very palatable, but looked more like mutton broth than wine. When a man dies, his friends eat raisins over his grave, but abstain from drinking wine upon such an occasion. My munshi told me that some people from Kholi-Palus, whom he met in Gilghit, reproached him, for my having been, as they said, the cause of so many of their countrymen being killed in the affair at Deotsuh.

The Rajah's authority is acknowledged for two days' march northward from Gilghit, as far as the little state of Poniah or Punir. Beyoned that again is Yessen, and it is said that the power of Yessen, or of Gilghit, preponderates, according to the friendship of the inhabitants of Poniah. The Gilghitis know the country of Yessen by the name of Uzir, reminding me of the Buzir of Arrian. The rule of the Yessen Rajah is extended to the banks of the Indus. I have already remarked that the word is also the fairest approach that I know of, to the name Assacenes, of Alexander's historions.

Page 309. Jubar Khan, Rajah of Astor, solemnly assured me that he had seen some antiquities existing in Yassen; but I should fear that his account is too curious to be true. After informing me of the existence of a large circle of stones, he added that he saw a rectangular mass of rock, about eighteen feet by twelve in thickness, and hollowed out on the top.* Near it, he said, was a stone ball, five or six feet in diameter, and not far off were two stone pillars, about five feet high, standing a few yards apart. The surface of the ground near them was quite flat, and containing no vestige of a ruin. The natives, he said, believed the first to have been a manger for Alexander's horses; the pillars were the picketing-posts, and with the ball he played the Chaughan. [Polo] There is a pass called Mustodj or Mustuch, which joins the valley of Wakan,† I suppose that the name may be extended to the mountains bounding Chitral on the eastward, as I was told that after crossing the Mustuch pass, the traveller descends with a stream for several days until he reaches Chitral, the country of Shah Kutor, called also, Tchitchal, by the Gilghitis; Little Kashghar, by the Patans; and Belut by the Chinese; whence also the mountains on the eastward, just alluded to, are called Belut Tag or Tak.‡ Shah Kutor was a soldier of fortune, who made himself master of the country, having deposed his master, the rightful Rajah, whose grandson had taken refuge with Ahmed Shah, and lived at Shighur. I found him a very intelligent man, and well acquainted with the geography and animals of the country. I collected from him a small vocabulary of the Chitrali language, which is called Pureh, and those who speak it are called Puriali.§ The latter call the Bultis, Bulon Zik. He was particularly expert at training hawks, and he and his son pursued the sport with great avidity.

Chitral is a long valley lying nearly north and south. The Rajah's residence is at the upper end of it. The bridge opposite to it was built by one of the Rajahs of Little Tibet. There is a village in Chitral called Calcutta, a name probably brought there by some Hindu.

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* My Sazini confirms this. There is a natural stone gate on the road from Gakûtsh to Yasin called the "Hôpor sômo" = the Hôper ceiling.

† *Vide* Lieutenant Wood's map of Badakhshan.

‡ Tak is a mountain: Muz Tak signifies the mountain of ice or snow.

§ "Arnyiá" in my Dardu Vocabulary is the name for the language of Chitral.

DR. LEITNER'S TIBET DOG, "CHANG."

Iskardo, Kashmir, and Chitral, are each attainable in ten or twelve days by porters, on foot by Gilghit. The river of Chitral is the river of Kunur, that joins the Kabul river near Jellalabad. A path from Chitral crosses the Lauri pass, at the south-eastern extremity of the valley, and descends upon that of Dhir.

Part of the eastern frontier of Kafiristan bounds the western side of the Chitral valley. Jehan Dad Shah told me that the Kafirs fight with bows and arrows, the latter having no feather,—the bows being made of almond-wood; but that matchlocks are becomieg more common; and that at a certain time in the summer they suspend their chupaos, or forays, and descend into the valley, and contend in different games with the Chitralis."

A FEW ANECDOTES ABOUT GAUHAR AMAN.

Gauhar Aman, the former ruler of Yasin, was a Sunni, and thought it to be matter of both lucre and faith to sell his Shiah subjects into slavery, as it appeared to him to be the easiest means of realising a large revenue. He is supposed to have sold his nurse into Badakhshan; and, when remonstrated with for having sold her who had suckled him, he is said to have pointed to a cow and said: "This cow continues to give me milk, and I would have no hesitation in selling her; how much more, then, one whose time has been so long over?" And, again, when a Mohammadan Saint, a great Maulvi, remonstrated with him for selling him into slavery, he said, "We have no hesitation in selling the Koran, the word of God; how much less shall we hesitate to sell the expounder of the word of God?" He is even said to have once dipped his bread in the blood of a victim, an unfortunate Darêli, who had fled at his approach, but who had been pursued and captured by him. He is not the only Dard who used to sell men for dogs. A short time before I was at Gilgit, (once a populous place, now reduced to about 200 houses) three men were selling for a pony, two for a large piece of cloth (*pattu*), and one for a good hunting dog. *Note on page 95 by G. W. Leitner.*

On page 79 the statement of Aman-ul-Mulk's daughter being married to Jehandar Shah should be corrected in accordance with the remark on page 86.

DR. LEITNER'S FORTHCOMING PUBLICATIONS.

The following Parts, all of which are ready in Manuscript, will be illustrated, wherever practicable and suitable, with maps and drawings :—

Next Part (Part IV. Vol. I.) *will contain* :—

1. A BRIEF ACCOUNT OF DR. LEITNER'S ADVENTURES on a tour in 1866 through Zanskar, Ladak, Little Tibet, Kashmir, Gilgit, &c.
2. A FULL ACCOUNT OF MR. HAYWARD'S DEATH (compiled from various non-official sources), and the precise extent and value of his explorations and statements in 1870.
3. THE RACE AND LANGUAGE OF KANDIÁ OR KILIÁ (discovered by Dr. Leitner in 1872). The district lies between Swat and the Indus.

4. Further details regarding the Manners, Legends, &c. of Chilas and other Shîn Countries.

Vol. II. with contain :—

5. THE "TRAVELLERS' VADE MECUM" IN THE FOLLOWING SHIN DIALECTS—GILGITI, ASTORI, GURAIZI, CHILASI, KANDIA OR KILIA—ALSO IN KASHMIRI.

6. ROUTES THROUGH THE HINDUKUSH (from Srinagar, Leh, Peshawar, Kabul, and Abbottabad to Badakhshan through Kandiá, Chilás, Dareyl, Tangîr, Hodur, Dir, Chitral, Kafiristan, Bajaur, Swat, Petsh, Daranûr and Lughmán, &c. &c,) with the names of the chiefs and of places of interest, references to local traditions, &c. &c.

Vol III.—

7. A COMPARATIVE VOCABULARY AND GRAMMAR OF THE LANGUAGES OF THE HINDUKUSH WITH KASHMIRI, (eleven languages—which have been either discovered or investigated for the first time by Dr. Leitner.)

Vol. IV.—

8. AN ACCOUNT OF THE COUNTRIES AND INHABITANTS OF LUGHMAN, DARANUR, PETSH, CHITRAL, BAJAUR, AND THE VARIOUS PARTS OF KAFIRISTAN—with Dialogues, Songs, &c., in several of the Languages.

9. A Sketch of a secret trade dialect and of the *argots* on the Panjab Frontier.

Vol. V.—

10. THE INSCRIPTIONS, SONGS AND LITERATURE OF KASHMIR (TEXT AND TRANSLATION.)

Each part will be independent of the other and will cost from Rs. 5 to Rs. 15 each.

Subscribers sending in their names to Dr. Leitner before the close of the year for any of the above works, will be entitled to a reduction of 20 per cent. on the published price. Dr. Leitner does not bind himself as to the order or time in which the above publications will be issued.

DR. LEITNER'S PAST PUBLICATIONS.

The following of Dr. Leitner's published works can be obtained either at the Office of the "Indian Public Opinion," Lahore, or at Messrs. Trübner, Publishers, 60 Paternoster Row, E.C., London.

I.—Introduction to a Philosophical *Grammar of Arabic* (being an attempt to discover a few simple principles in Arabic Grammar), by Dr. G. W. Leitner (in English), price, exclusive of postage, Re. 1.

II.—Dr. Leitner's Arabic Grammar in Urdu, price 10 annas.

III.—The same in Arabic, price 12 annas (in course of publication).

IV.—The Theory and Practice of Education; with special reference to Education in India, price Re. 1.

V.—The Races of Turkey, price Re. 1, (a treatise in connexion with Muhammadan Education).

VI.—Sirin-ul-Islam, being a Sketch of the History and Literature of Muhammadanism and their place in Universal History, for the use of Maulvis and European Students of Urdu. Part I, (136 pages) contains the early History of Arabia to the year 1259 A. D., price Rs. 1-4 (without postage). Part II will be published in the course of 1873.

VII.—Dardistan, Part I. A comparative Vocabulary and Grammar of the Dardu languages (Arnyiá, Khajuná, Kalásha and two dialects of Shina), price Rs. 4, (exclusive of postage.)

VIII.—Dardistan, Part II. A Vocabulary (Linguistic, Geographical and Ethnographical) and Dialogues in the Shiná dialects (Gilgiti, Astori and Chilasi) with copious notes. price Rs. 7 (exclusive of postage.)

IX.—Dardistan, Part III (just published) containing the Legends, Riddles, Proverbs, Fables, Customs, Songs, Religion, Government and Divisions of the Shina Races and the History of the Encroachments of Kashmir on Dardistan. Price Rs. 9.

Dr. Leitner's smaller pamphlets, such as his "Discovery of Graeco-buddhistic Sculptures at Takhti-i-Bahai"—"the Simla Dialect." "Adventures of a Siah Posh Kafir and his wanderings with Amir Shere Ali." "Scheme for the establishment of an University in the Panjab," &c. &c. are now out of print.

APPENDIX.

DISCOVERY OF SCULPTURES AT TAKHT-I-BAHI ON THE PANJAB FRONTIER.

In spite of the success of Dr. Bellew at Sahr-i-Balol and other places in Yusufzai—a success attested by his remarkable collection at the Lahore Museum—the neighbouring Takht-i-Bahi (near Hoti-Murdan) had never been properly explored. Dr. Leitner, during a short visit of two days during the last Christmas vacation (in 1870), had the singular good fortune to hit upon a mine of sculptures, which has since proved a very rich one, and from which some really good things have been excavated; he, however, was unable to benefit by his luck, as he had to hurry back to Lahore. The Government, we are glad to hear, have since despatched a party of sappers, who are digging all over the place. This Government ought to have done long ago, and we trust that the exploration will be carried on in a systematic manner. The following is the account of the discovery placed at our disposal by Dr. Leitner, which may perhaps interest some of our readers:—"I had often thought of a visit to these ruins, and, although told of the failure of previous visitors, I derived some hope from Dr. Bellew's remarks (page 131 of his 'Yusufzai'), and from his success in the excavations which he had carried on in the neighbouring Sahr-i-Balol. Where 'fragments of scenes sculptured on tablets' could be found, it was not improbable that entire statues would be obtainable, whilst even an examination of 'fragments' might alone yield important results. I availed myself, therefore, of the last Christmas vacation to proceed to Hoti-Murdan, within a few miles of which is Takht-i-Bahi, with its hitherto mysterious rows of walls, that look like the ruins of an ancient fortified city. In the early morning I crossed the spur bearing the same name to its northern side, being accompanied by Samundar Khan, Havildar, and Kale Khan, Sipahi of the 2nd Company of the Guides, whom Major Jenkins of Hoti-Murdan had kindly placed at my disposal. Four coolies, headed by Niaz Beg and Hazret Shah, calling themselves Mohmand Zamindars of Sahr-i-Balol, were also present on the occasion. Starting at once for the Takht-i-Padishah,—the ruins on the extreme west which overlook the dead city—I gradually worked my way back to the centre of the town, ascending and descending, as the case might be, every one of the intervening ridges, and examining, as far as possible, every one of the structures on our way. Even this preliminary search was sufficiently remunerative. By 12 o'clock we had found 25 fragments, chiefly of slate, representing portions of the human body, religious and other processions, architectural carvings, &c., &c., whilst in a spot where Dr. Bellew had left a heap of fragments, was discovered, close to the surface, the headless trunk of a very large statue with most artistic drapery. The most prolific parts of the city were at the bottom of the hollows between the ridges, for to it, in course of time, any detached portion of a building was, of course, likely to bedrifted. These hollows, therefore, received our first attention. On taking, however, a general view of the city with principal reference to its eastern side, and reflecting on the probable cause of the comparative failure of previous explorations, it occurred to me that *sufficient allowance had not been made for the falling in of roofs and of the highest portions of the walls. These* would naturally fill the roads. *They* were unlikely to have much carving bestowed on them, and idols were unlikely to be placed, almost out of reach and sight, at the *tops* of houses. Any amount of search by visitors among the débris of roofs or in *streets* was, therefore, unlikely to yield much. Disregarding, therefore—for the present—what I conjecture to have been the main thoroughfare and the 'piazza,' we devoted ourselves to what was clearly the inside of houses, and presuming the most inaccessible edifice to be the temple, we began to *dig*, after removing the slates obstructing the way, at the third house in the second row on the extreme

east of the city. Half a foot below the surface we came to a circular slab, under which a female statue was found. Another slab, with broad lines, concealed the figure of a warrior, whilst a third with numerous and narrow lines covered a carved group of boys. Then, as we dug on, we found more and more. At last, the approaching darkness of the evening put an end to our search, which was resumed next day with equally satisfactory results. I was, however, obliged to return on the third day to Lahore, but I made arrangements for continuing the search in the above row. Major Jenkins has also very kindly promised to send me a sketch of the Takht-i-Bahi ruins, on which I propose to mark the places which should, in my humble opinion, be dug up, for the consideration of Government. Two facts, which you must take for what they are worth, seem to me to deserve a little notice, as they establish a coincidence, with certain 'Dardu discoveries.'—The King of Takht-i-Bahi, an idolator, had a beautiful daughter. Mahmud (of Ghazni) had established his seat at Ranigatt, and with him the princess fell in love. He availed himself of this attachment to induce her to betray her father. This led to the conquest of Takht-i-Bahi and the abolition of idolatry, but Mahmud, fearing that the fair traitor might prove equally false to him, exposed her on the highest rock at Ranigatt, where, so runs the legend, the rays of the sun melted her delicate body.—In Gilgit, Azru, the youngest of three fairy-brothers, becomes a human being by *eating meat* (incarnation), and kills the tyrant of that region by throwing brands of fire upon him, under which he melts, as his soul is made of snow. This tyrant, called Shiribadatt, had a daughter who fell in love with Azru, and was the means of betraying her father (who occupied an impregnable castle) into her lover's hands. Azru, on ascending the throne, also seems to have established a new religion, for he abolished the human sacrifice which had been offered to the demon Shiribadatt and substituted for it the annual sacrifice of a sheep from each of the Gilgit inhabitants.—The second fact refers to the construction of the houses, which is similar to that adopted, in many instances, in Gilgit. As Dr. Bellew says (page 124 of his 'Yusufzai'), 'most of the houses consist of only two rooms, one above the other,' 'the upper being reached from the outside by a flight of stone steps built up with the wall.' Others are 'in the form of quadrangles with rooms along each side into a central courtyard.' I need scarcely add that I draw no inference from these coincidences at present.—With regard to the statues, they appear to me to be Græco-Indian and Buddhistic. Should I find the necessary leisure to compare them with others of a similar character, I may venture to express an opinion regarding them. In the meanwhile, it is satisfactory that the Government have sent out a party of sappers, and it is, in the interests of science, to be hoped that the announcement, made in the following extract from a letter received from Dr. Bellew, may prove correct: 'I hear that the mine you discovered on Takht-i-Bahi has proved a very rich one, and that some really good sculptures have been excavated from it. I should be glad to hear that you meant to carry on the exploration. I am persuaded that there are many other places in the Yusufzai district equally rich in these remains.'" We trust that the last sentence will induce the "Archæological Survey" to devote themselves to the Yusufzai district early next winter, when, it is said, their operations will begin.—*Indian Public Opinion*, Lahore, 11th February, 1871.

My servants continued the search with excellent results. Subsequently I exchanged the Lahore Principalship for the Inspectorship of Schools of the Rawulpindi Circle, and on my tour along the frontier I found, or purchased, a number of sculptures. I also despatched my Swati retainer to his native village, where he dug up and brought into the Punjab, not without danger, the first specimens of sculptures ever procured from that inhospitable region. They are a proof of the former ascendancy of Buddhism in that country, and of Great art in the Hindukush.

SPECIMENS FROM DR. LEITNER'S COLLECTION OF GRÆCO-BUDDHISTIC, HINDU, AND OTHER ANCIENT SCULPTURES, NOW AT THE INDIA MUSEUM, SOUTH KENSINGTON, LONDON.

1. Buddha. 2 and 3. Fragments of Græco-Buddhist Arches. 4. Indo-Bactrian Head. 5 and 6. Pure Buddhist Head.
7 and 8. Indo-Grecian Faces, with Grecian Head-dress. 9. Scythian Head. 10 and 11. Græco-Buddhist Heads.

EXTRACT FROM REPORTS

ON THE

VIENNA UNIVERSAL EXHIBITION OF 1873.

PART III.

Presented to both Houses of Parliament by Command of Her Majesty.

Extract from REPORT on EDUCATIONAL APPLIANCES, by the Rev. J. G. C. FUSSELL, M.A., Her Majesty's Inspector of Schools.

GROUP XXVI.—EDUCATION, TEACHING, AND INSTRUCTION.

Exhibitor.	Exhibits.	Nature of Award.
Leitner, G. W., Dr.	Promotion of Education.	Grand Diploma of Honour.

The Diploma of Honour awarded to Dr. Leitner may be considered indirectly as honourable to the Punjab Educational Department and to the Punjab University. Of both these he is a member, and many of the measures which he has advocated appear to have been first carried out in the Punjab with their aid. The Punjab Government may be congratulated on the fact that one of its servants has been instrumental in obtaining the highest educational honour gained at Vienna by Great Britain, by India, or by any other of our dependencies or colonies.

Dr. Leitner exhibited in several groups of the Vienna classification, but a distinct educational purpose was apparent in every one of his exhibits, even where an ethnographical, industrial, or antiquarian interest might seem to be paramount.

His collection in the educational group was unquestionably a most remarkable feature in the Exhibition. The tangible results of his active and persevering labours were directly represented by a large variety of objects, of which the following list was given :—

"1,000 Bactrian and other coins.
" 184 Græco-Buddhistic and other sculptures.
"3,200 Himalayan butterflies and beetles (from Kulu, Dharmsala, &c.)
" 25 rare manuscripts in Tibetan, Sanskrit, Turki, Arabic, Persian, Kashmiri, &c.
" 177 ethnographical articles from Dardistan, Kafiristan, and various parts of central Asia.
" 197 industrial and other articles from central Asia, and northern India.
"A collection of Himalayan plants and minerals, between Kulu and Ghilghit.
"An educational collection."

Among the publications exhibited by Dr. Leitner at Vienna was his "Philosophical Introduction to Arabic Grammar,"—"an attempt to "account, by means of logic and the laws of sound, combined with the "history and manners of the people, for some of the most complicated "rules of etymology and syntax." It is written in English, but has already been translated into Urdu, and it was stated that an Arabic translation is in course of publication. His treatise on the "races of Turkey "and the state of their education, with principal reference to Muhammadan "education," not only shows us the various methods adopted in the education of the numerous races of the Turkish Empire, but seems calculated to suggest the course which should be taken in dealing with our own Muhammadan subjects. The condition and progress of Turkey, to whose ruler the vast majority of Indian Mussulmans look with deference, affords an illustration of the compatability of western civilization with rigid orthodoxy, and it might be well to point out to our Mussulman subjects that many of the measures of our Indian Government are identical with those of Turkey.

Dr. Leitner also calls attention to the Arabic and Turkish Grammar and reading books used in Turkish schools, and to the manuscripts from Turkey, which were exhibited by him at Vienna, pointing out that while the former show a striking similarity to the Indian grammatical books, the MSS. are chiefly written in the "Rika" character—a character which is unlike either the "Sulus" of the Arabs or the "Taaliq," used in India for the purposes of Persian and Urdu lithography. The "Diwani" of the Turks is too ornate and complicated for ordinary use, but the official "Rika" would stand midway between the "Taaliq" and the "Shikasta," the running hand which is such a puzzle to Europeans.

Dr. Leitner's claim to distinction, as having taken part in the foundation of important educational institutions, was supported by the production of copies of official records and documents.

I must confine myself to some of those which are more immediately connected with his Indian career.

In 1864, the Punjab Government offered the principalship of the Lahore Government College (just founded) for public competition. Dr. Leitner applied for and obtained the appointment. He reached Lahore in November, 1864, and there found a state of things which he at once set himself to remedy. He describes the government educational system as having little real hold on the people, who in sullen silence felt themselves to be disregarded, and their ancient civilization despised. There was, indeed, we are told, a system of so-called English education, consisting chiefly of instruction in mathematics and random or fragmentary selections of more or less known authors. One of the courses contained portions of Mr. Dixon's "Life of Bacon," Prescott's "Essay on Cha- "teaubriand's Essay on Milton," Campbell's "Rhetoric," and Roger's "Italy," as a curriculum of English literature for advanced students ; whilst in mental philosophy, Abercrombie ; in history, a few notices of the history of the Jews, and of Rome, or Greece, were deemed sufficient. As regards the elementary schools, we learn from Dr. Leitner that some of the maps in use actually made the Sahara run through Spain, an error the peculiar character of which would seem to indicate that these maps may have been inaccurate reproductions of information originally derived from a Moorish or Saracenic source.

The educational despatch issued by the India Office in 1854 furnished the basis for Dr. Leitner's operations. Its main principle was "to pave "the way for the abolition of the Government Schools by means of volun- "tary organisations," but its provisions, such as, for instance, the Grant-in-Aid rules, were imperfectly known or understood by the natives, and decisive steps to carry it out were still to be taken.

Dr. Leitner began by endeavouring to arouse a spirit of self-reliance among the natives, especially among their natural leaders—the chiefs, the priests, and the wealthier merchants. He founded an association, the "Anjuman-i-Punjab," for the diffusion of useful knowledge, the discussion of subjects possessing literary and scientific interest, and for the free expression of native opinion on questions of social and political reform. The association flourished and spread through the province. It opened a "Free Public Library," and free "Reading Room," and popular lectures and recitations of native poets were ere long added to its other attractions. It has taken a leading part in the discussion of matters of social, provincial, and imperial importance, as is shewn by the documents connected therewith exhibited at Vienna.

Two movements inaugurated by the society, call however for more especial notice. One of its native members, an eminent Sanscrit scholar, Pandit Radha Kishn, the President of the Sanscrit Section of the Society in its literary department, addressed a letter to Government, suggesting that steps should be taken for the preservation and cataloguing of Sanscrit MSS., a movement which is now being warmly carried out all over India. He received a letter of acknowledgment from H.R.H. the Prince of Wales, then President of the London Sanscrit Text Society and Patron of the "Anjuman," a gracious act, which not only stimulated the labours of the Society, but gave a considerable impetus to the second movement referred to, viz., the "Oriental movement," whose importance in affecting the whole course of the Indian system of education, must necessarily be great. Its distinguishing features are described as follows :

1. *The foundation of a national University in the Punjab,*—implying the development of self-government among the natives in all matters connected

with their own education. The first step towards this end was to associate with the officers of Government in the control of popular education the donors by whose contributions the proposed University was to be founded, together with the learned men among the natives of the province.

2. *The revival of the study of the Classical Languages of India*, viz., Arabic for the Muhammadans, and Sanscrit for the Hindoos; thus showing the respect felt by enlightened Europeans for what natives of India consider their highest and most sacred literature; without a knowledge of which it was felt that no real hold upon their mind can ever be obtained by a reformer.

3. *The bringing European Science and Education generally within the reach of the masses.*—This was to be done by developing the vernaculars of India through their natural sources, the Arabic, Sanscrit, and Persian, and by translating works of interest or scientific value into those vernaculars.

4. *The elevation of the standard of English Education to the level of the Reforms which are ever being carried out in Europe, and by studying Languages, History, Philosophy and Law on the "comparative method," as adapted to the mental disposition of Muhammadans and Hindus respectively.* The university was to be not only an examining body, but also a teaching body, differing in this respect from the other three Indian universities, those of Calcutta, Bombay, and Madras, which merely examine. It was also to be a centre of discussion on all subjects affecting education, and, finally, a matter of peculiar interest to us in Europe, it was to be an Academy for the cultivation of archæological and philological investigations, and for giving a helping hand to European Orientalists, whose inquiries it would advance by researches on the spot, whilst it would itself benefit by popularising European Oriental learning, and bringing its critical method to bear on the literary labours of native savans. (*Vide* "P. U. C. Papers and Statutes.")

The scheme thus conceived, enlisted warm native support, and most liberal contributions poured in. Sir Donald Macleod, the governor of the province, gave his approval to the movement, and under his auspices a committee of European supporters issued in its favour a manifesto which was among the documents exhibited by Dr. Leitner at Vienna. It was opposed, however, by the Educational Department and by the Calcutta university, although one of its vice-chancellors, Mr. Seton Karr, generously declared that, in his opinion, the time for the formation of a fourth university for Upper India had arrived. A long controversy ensued. Its progress may be traced in the files of the Indian newspapers exhibited at Vienna, and a reference to them will show the active part which Dr. Leitner took therein. A portion of the general Punjab scheme, viz., the movement in support of vernacular literature, was at length adopted in the north-west provinces, and eventually the Calcutta university was induced to make substantial concessions to the popular requirements and in favour of Oriental learning.

Early in 1870 a "University College" was established at Lahore, and the Government Colleges of Lahore and Delhi, the medical schools (English and vernacular), an Oriental college, law classes, and apparently a school in arts and industry, were affiliated to it. (*Vide* Prospectus.)

"On the recommendation of the Punjab Government" (I quote from the printed statement exhibited at Vienna), the Government of India in its order No. 9, dated 10th June, 1869, sanctioned the foundation of the University College, it being stated at the time that the name of "College" had been added to that of "University," in order to mark that this arrangement was temporary, and that as soon as the University College created a larger number of students and candidates for examinations than had existed before, the full rights of a university would be conceded to it.

Meanwhile it is interesting to observe that the Lahore Government College, which began in 1864 with four students, counted in 1872 over 60 undergraduates in attendance, a proof that the impetus given to Oriental education has not diminished the demand for English. The men who have left the Lahore College are said to be among the most successful of native officials, employés, or private practitioners, and seem, as Lord Northbrook is reported to have said when on a visit to that institution, fully to realise their duties to their fellow-countrymen.

Two universities, as may have been gathered from what has been already said, influence education in the Punjab.

Under these universities are, first, District, *i.e.* "Zillah Schools," which prepare for the entrance examination of the Calcutta University in English, and in English and the vernacular for the Punjab university College. There are also mission schools, normal schools, adult schools, and private students preparing for the "entrance examination." Below the "Zillah" schools, which are subdivided into higher, middle, and lower, and are chiefly Anglo-vernacular, are a number of town and village schools, where Persian, geography, the vernaculars, and the 3 R's. are taught. There are also special schools, such as the Medical College of Lahore, the normal schools, for teachers, &c., at Rawulpindi, Lahore, and Umritsur, and finally there is a vast number of indigenous religious schools for Muhammadans and Hindus. These indigenous schools are almost entirely conducted by priests, some of whom are believed to be profound Oriental scholars; but the studies in these schools are chiefly confined to the grammar and religious literature of the two classical languages of India, viz., Arabic and Sanscrit. In some of them also Persian, caligraphy, and a peculiar commercial cyphering are taught. The arrangements for discipline, regular attendance, &c., are very defective, but these schools being numerous and popular cannot be ignored in any popular system of public instruction. (*Vide* Dr. Leitner's Report as Inspector of the Rawulpindi Circle, and the amusing photograph of the rod in vogue in such schools, exhibited by the Indian Government.) According to the grant-in-aid rules of the Indian Government, they appear to be entitled to a grant from government, not exceeding half their annual expenditure, so long as they teach secular subjects in a satisfactory manner. Practically, the Christian missionary schools have hitherto been the only *semi*-religious schools that have received grants-in-aids from government, and there seems to be no doubt that India is indebted to the missionaries for much of her education, and for the formation of a higher standard of practical morality.

In order to familiarise the native priests, who, to a great extent, constitute the learned classes, with the results of European criticism, Dr. Leitner assisted in founding a critical Arabic journal for the Maulvis, and a Sanscrit journal (both weekly) for the Pandits. He also wrote the "Sinin-ul-Islam," a book of which Part I. has appeared, containing "the "history of Muhammadanism, and its Literature, and their place in "Universal History." It was written for the use of the Maulvis, and its object is to familiarise them with the idea that their learning did not, as they have fondly supposed, stand alone in the world, but that it borrowed from western sources, just as on the other hand the European schools of the middle ages availed themselves of the labours of the Arabs. The civilising effect of such a work, written in a spirit of candour and sympathy, can scarcely be overrated, whilst it is alleged that its Indian style renders it all the more interesting to the learned men whom it is intended to attract to studies beyond their present scope.

In all the schools, whether indigenous or "aided," the teachers naturally vary in status and attainments. Generally it may be said that in the private "aided," as well as in the government schools of the middle and higher classes where English is taught, the teachers are well or fairly qualified; a few graduates of European universities being found among them. Above the head-masters of the upper district schools are the four inspectors of the Ambala, Lahore, Rawulpindi, and Multan Circles, and the professors and principals of the government colleges of Lahore and Delhi. These officers are "graded," *i.e.*, they have a vested interest in promotion to higher pay and position according to seniority and services; they are all graduates of European universities. The director of public instruction under whom they are placed has hitherto been a military man or a member of the Indian Civil Service (*vide* PunjabEducational Reports).

We now arrive at a new stage of Dr. Leitner's work. In 1870 he determined to devote his brief vacation of only two months to archæological investigations. His success is attested by the remarkable collection of sculptures brought to Vienna.* These sculptures (taken in connection with the coins which also were excavated or collected by Dr. Leitner) illustrate, he believes, an obscure period of more than 1,000 years, say from 250 B.C. to 800 A.D. He regards them as having been executed by Indian disciples of Greek sculptors, introduced by Alexander the Great. Buddhism, which was then flourishing in Kábul, Balkh, &c., was encouraged by the Bactrian Satraps. Hence (he tells us) we find the kings wearing a Greek head-dress, easily distinguished from the simple top-knot of the ancient Buddhist. Greek games are being played by Indians, and the life and teaching of Buddha are illustrated by figures of men with European features, whose "protecting attitudes must not be confounded "with worship" of that religious founder.

Upon these sculptures Dr. Leitner bases new and interesting speculations regarding historical events, the history of art and the history of religion. The Greeks and the Buddhists influenced each other. Kandahar is clearly the Oriental Iskandahar, from Alexandahar, the town of Alexandar. Buddha's miraculous conception by a ray of the sun, and his entry into a town seated on an ass, and preceded and followed by men wearing branches of the palm tree (in Thibet, a country where that tree does not exist,) would indicate, not that Buddhism affected Christianity, but that the Jesuit missionaries left some traces of their labours, these

* Most of these were exhibited there by Dr. Leitner. The remainder (some excellent specimens, presented by him to the Emperor's Cabinet of Antiquities at the "Belvidere,") were represented in the Exhibition by their photographs.

A HINDU DEITY (PROBABLY VISHNU) SHOWING NO TRACE OF GREEK INFLUENCE.

FRAGMENTS OF GRÆCO-BUDDHISTIC SCULPTURE ILLUSTRATING DRESS AND ATTITUDE.

A PANJAB KING (GRÆCO-BUDDHISTIC.)

FRAGMENT of GRÆCO-BUDDHISTIC SCULPTURE.

BUDDHA RIDING (ON AN ANIMAL WHICH IS CARRIED BY WORSHIPPERS) GRÆCO-BUDDHISTIC.

latter scenes being apparently of later date and being found in connection with the corrupt Lamaic Buddhism of Tibet.

In his holiday rambles Dr. Leitner also came across curious inscriptions and still more curious remnants of trade-dialects and argots. He found spoken under the very ear of the magistrates of the frontier a "Thieves' "Latin," in which criminals and subordinate native officials were wont to exchange thoughts. Among the goldsmiths and the Kashmiri shawl weavers he discovered a special alphabet and peculiar dialect totally distinct from the Kashmiri language. He reported on the peculiarly savage dialect of the Magadhs, a wandering tribe of Khorassanees, who gave our authorities some trouble a few years ago. He came across ancient sun temples with unknown characters inscribed on them. Still more interesting is his "discovery of the races and languages of Dardistan," a term which in its widest sense includes the country between Kashmir, Kabul, and Badakhshan, between the limits of 32 to 35 lat. and 70 to 74 long. Sir George Campbell in 1866 had moved the Bengal Asiatic Society to move the Punjab Government to depute Dr. Leitner to Kashmir, in order to inquire into the Chilasi dialect and the alleged identification of Chilás, (a quasi independent territory lying to the north of British Hazara) with Kailás, or the Olympus of Hindu mythology. Although this view was erroneous, the true Kailás being in quite a different direction and overlooking the Manoserawera Lake, Dr. Leitner set out in search of Chilás and its dialect. He arrived at Srinaggar, the capital of Kashmir, in 1866, having been there before during his long vacation in 1865, when he made an interesting collection of Kashmiri songs, fables, stories, poems, &c., &c., of which he was the first to present a specimen to the British Public in his exhibited translation of the Dastán Shibli, also called the "Patience of the Saints." Here he underwent vexatious delays and hindrances, which he attributes to political motives on the part of the Maharajah of Kashmir, and of which, since his return to London, he has given interesting accounts in addresses delivered before various learned societies. He persevered, however, and after escaping two attempts upon his life (*vide* Dardistan, Part III.) reached Ghilghit Fort, in which the Maharajah's troops bravely held their own against the independent tribes, which had all combined in 1866 to expel his invasion from their country by an united effort. Dr. Leitner there met members of various races, some of whom he brought back with him to the Punjab, and from them he acquired a knowledge of several languages "hitherto (with the exception "of a few words, a list of which may be seen at the end of General "Cunningham's Ladak) entirely unknown." Hungry, thirsty, and surrounded by enemies, with one hand on the revolver, and the pencil in the other, he wrote down, occasionally by the dim light of a camp fire, the words and phrases which day by day were used in his hearing. The Dardus having no written character, his progress was necessarily slow. It was only gradually, by having the natives in his house, by frequently repeating his questions, first to individuals, then to twos and threes together, and then by making one of these put these same questions to his companions, that it was possible to arrive at such approximate certainty as is attainable in so complicated a subject.

Once in tolerable possession of the language, it was possible to proceed to songs, legends, &c., and whenever he found a man who knew a language with which he was already acquainted, Dr. Leitner was able to acquire new and to check old information. He came to the conclusion that Chilási, with Ghilghiti, Astori, and Guraizi were only dialects of the great Shiná language—a sister, not a derivative of the Sanscrit; and in 1872 he made the further discovery that in Kandiá, a district which lies between the Indus and Swat, another Shiná dialect, the Kiliá, was spoken. He also discovered the Arnyiá, or language of Chitrál, another sister of Sanscrit, and had the good fortune to obtain from two Bashgali Kafirs an account of the grammar and vocabulary of that almost mythological race, whose European appearance and manners have so long puzzled our ethnologists. Still more remarkable was his discovery of the dialect of Hunza and Nagyr, "apparently one of the remnants of a "human tongue spoken before any of the Indo-European and Shemitic "forms were in existence." The Rev. Dr. Trumpp, in his review of Dr. Leitner's "Dardistan," Part I., says, [page 28] "The public is indebted to "Dr. Leitner for the discovery of these most interesting idioms "which . . . . will shed many a ray of light on the development of "the cognate idioms in the plains of India . . . . The Dardu races "like their brethren the Kafirs in the Hindukush, are at present, from all "we know, sunk in the deepest ignorance, but the day is perhaps not far "distant when these members of the great Arian family will be reclaimed, "*which can only be done in the first instance by an acquaintance with their "language. He who opens the language of a barbarous race, lays thereby "the foundation-stone of its future civilisation.*"

I have italicised these lines, as a justification for having said so much on a subject which might at first sight appear to be more philological than educational, and I will only add that not only has the whole country of Dardistan, with its many remnants of our great Arian race, been thus brought nearer to our educational operations, but a large amount of educational material has been contributed in Dr. Leitner's last publication, Dardistan, Part III., in the legends, songs, history, and accounts of the manners and customs, the roads, rivers, mountains, &c., of the whole range between Kabul, Badakhshan, and Kashmir.

In 1872, in consequence of ill-health resulting from sedentary overwork, Dr. Leitner exchanged appointments with the inspector of the frontier circle, and he was then enabled to verify many of his previous conclusions and to increase his linguistic collections by vocabularies of various Kafir dialects.

A Siah Posh Kafir, a member of that mysterious race which has been supposed to be descended from a colony planted in the Hindukush by Alexander the Great, and to which reference is made in the affixed descriptive Catalogue, having escaped slavery in Kábul, came to him for protection.

From the lips of this visitor Dr. Leitner committed to writing "The "wanderings of a Siah Posh with Amir Shere Ali, the present ruler of "Kábul, in Turkestan, Herat, &c." This was exhibited at Vienna in the form of a pamphlet, and gives original information regarding events and places in Central Asia, and the recent History of Kábul.

In addition to Dr. Leitner's other claims to the consideration of the jury, their attention was directed to the liberality and public spirit which he has shewn in bringing to Europe at his own expense, and with a view of furthering the elucidation of ethnological problems, members of races hitherto almost or entirely unknown. Thus, in 1869, Dr. Leitner brought over with him Niaz Muhammed Akhun, the first Yarkandi who ever visited Europe. He was at Vienna on that occasion, and he contributed to the exhibition of 1873 through his former master some of the first specimens of Central Asian industry that have ever been seen in Europe. On the present occasion Dr. Leitner has brought with him Jamshed, the Siah Posh already referred to, as a living illustration of a race, whose arms and dresses formed part of his exhibition at Vienna. To the value of these services to science, distinguished testimony has already been borne. Sir Roderick Murchinson, in his address of 1869 referred to Dr. Leitner and to the Yarkandi as follows :—"I cannot but advert to the "praiseworthy conduct of Dr. Leitner, the learned philologist, who having "been employed by the government in the countries bordering upon the "British territory, has recently, while on leave, brought to England a "native of Yarkand, and the first of his nation who has ever been in Europe, "and who is present on this occasion. As this intelligent young man "speaks several languages, including Chinese, and understands Hindustani, "we may, judging from him, form a fair idea of how intelligent a people "there exists beyond the north-west frontier of British India, and that as "this country affords various products of fine wool, silks, and fruits of "many sorts, besides numerous minerals of value, we may in the end "largely benefit by sending in exchange for them our teas from Hindustan "and manufactured goods from Britain."

To the Siah Posh Kafir more recently brought over by Dr. Leitner, and to the collections now under consideration, Sir H. Rawlinson, in his address to the Royal Geographical Society in May last, refers as follows (*vide* page 62) :—"*Dardistan.* Dr. Leitner, the able and energetic *savant* "who has contributed so much to our knowledge of the countries lying "between Badakhshan and Kashmir, has recently arrived again in England "from Lahore, bringing with him a Siah Posh Kafir, as a living illustra- "tion of the ethnology of the region. He has brought also large collections "of antiquities, statues, arms, and coins, the fruits of his own indefatigable "researches; and also numerous manuscripts of such of the races as pos- "sess any written character. These latter, together with the Græco- "Buddhistic sculptures brought over by Dr. Leitner, cannot fail to excite "the interest of all students of Asiatic history and ethnology. The col- "lections, I understand, are for the present deposited in the International "Exhibition at Vienna."

Much as our Indian system of education has, in spite of its imperfections, undoubtedly done, it cannot be said to have given culture, one of the highest marks of "Education."

Native elegance and refinement wherever they still linger are evidently of Persian origin; thorough mental discipline and scholarly habits exist with Pandits and Maulvis, whilst a smattering of various branches of "instruction," to be more or less offensively paraded, is what we have given to the natives with our so-called English education. That this is not an overcharged statement will appear upon reference to the official "Remarks" published by order of the Lieutenant-Governor of the Punjab : (Proceedings No. 606, dated 18th Feb., 1873.)

"Neither the English language nor literature is taught upon any "scientific or intelligent system, and the success of English education,

"as a consequence, has not hitherto been marked in the Punjab. Nor "has the system which produces few scholars been more successful in pro- "ducing gentlemen. The Lieutenant-Governor desires that the depart- "ment take especial care that the good manners natural to Oriental youth "are not lost at school. This matter has hitherto been neglected. If "the result of sending boys of good family to school is, as is now often "the case, that they return pert, conceited, and studiously rude and "familiar, it is no wonder that parents desire to educate their children at "home. English education is not a desirable thing if it only signifies "sufficient acquaintance with the English language to write and speak un- "grammatically, sufficient acquaintance with English literature to be "shallow, and with English history to be insolent. English education is "to be penetrated with the spirit of the great English authors ; to imbibe "some portion of their strength and beauty, and nobility and gentleness, "and wisdom, to mould the life and character upon the models they have "furnished. This is the standard of education to which the department "must endeavour to rise."

True learning and taste among the natives of India are still Oriental, not English. The elaborate MSS., whether written in tracing, on paper, on leather, bark of the birch tree, canvass, or wood, by the hand or the toe, shew an attention to detail and finish which cannot be too highly rated. The illuminated pages of MSS., written 1,000 years ago, are fresher than any combination of colours in English show books ; the pictures, in spite of a want of knowledge of perspective, very often seize the salient characteristics of a person, action, or scene, more vividly and minutely than the dark reflection of the photograph, or the conventional drawing-room painting. The colours on the Kashmir shawls, or on other tissues, whether subdued or bold, are intensely real ; the freshness of those seen upon the specimens exhibited by Dr. Leitner in Group IX., and for which a medal of merit was awarded him, seems almost to outlive the encaustic tile or marble on which they are painted. It is true that the grouping and the arrangement of colours are often grotesque, and that exaggeration, overlaying, and bizarrerie, may be charged against native artists, but, as a rule, the minuteness and elaborateness in every kind of carving shew conceptions of beauty which form a basis of true education. A happy combination of Western with Eastern ideas, as shewn in the Punjab movement, and for which Dr. Leitner has so earnestly contended, may be accepted as a wholesome reaction against an unreasoning condemnation of everything Oriental. Each, surely, may learn from the other. The subtle Eastern wit may quicken, while in turn it is steadied by the matter-of-fact touch of the European ; and something of its minute thoroughness be turned to profitable account as a corrective of superficiality and of hurried generalisation. The one will no longer consider that he has everything to teach and nothing to learn, nor will the other hold aloof, in sullen and apprehensive silence, as he sees one landmark after another of his ancient civilisation inconsiderately swept away. Each will take an enlarged view of things. The character of each will be raised and strengthened.

The care which natives take of their MSS., the ceremonious way with which they treat their sacred writings, and the costly layers of wrappers in which they are embosomed, are remnants of a reverence with which the spread of printing is everywhere calculated to interfere. Yet in the exhibited 2,000 or 3,000 pages of Tibetan printing from wood blocks, probably far more ancient than the era of its appearance in Europe, the leaves are preserved with a religious care which might well be commended to the attention of European students. And whatever the value of the exhibited central Asian geographies in the Turki language, or of the Tibetan astronomical tables, or of other exhibited historical, ethical, and poetical works may be as educational models, they can scarcely fail to arrest the attention and enlist the sympathy of every intelligent and unprejudiced educator.

Since this Report was in the press, an interesting announcement has appeared in the columns of a recent number of the "Indian Public "Opinion" newspaper, from which the following extract is taken :—

"The scheme of examinations of the Punjab University College has been at last sanctioned by Government.

"The examinations will commence on the last Monday but one in November, and the following certificates in arts will be awarded to successful candidates :—

"Certificate of entrance.

"Certificate of proficiency in arts ; and,

"Certificate of high proficiency in arts.

"Prizes and scholarships will be given to the most distinguished students.

"On the 3rd December the Oriental examinations will commence. These are intended for Moulvis and Pandits who attain high proficiency in Oriental classics. Certificates of Pandit, Moulvi, and Munshi will be awarded to those who distinguish themselves in Sanskrit, Arabic, and Persian, and at the same time shew a competent acquaintance with subjects of general information, not inferior to that required in the entrance examination in arts.

"We believe that by the careful selection of examiners, not connected with any of the Provincial Colleges, and by the valuable check of *viva voce* examinations in all subjects, the reputation of these certificates may be made to stand very high.

"We understand the principles of the Punjab University College to be these : that no teacher should be allowed to examine his own pupils ; that a thorough knowledge of few subjects should be insisted on in preference to a superficial knowledge of a large number ; and that further, this knowledge should be tested by *viva voce* as well as written examination. These principles are excellent, and we hope they will be rigidly adhered to."

It will be seen from the above, that the Government of India has finally resolved to comply with the wishes and representations of the friends and authorities of the Punjab University College ; and that an important advance has thus been made towards the full attainment of the second great movement of the Anjuman-i-Punjab. [*Vide* pp. 277 and 278 of this Report.]

APPENDIX.

INSTITUTIONS with which DR. LEITNER has been connected as shown by his LISTS and by OBJECTS and DOCUMENTS exhibited by him at Vienna.

(*a.*) The Oriental section of King's College, London, 1861.

(*b.*) The London Society of German Savans, 1864.

(*c.*) A debating society in London. (He also helped to found the Anthropological Society in Vienna in 1869.)

(*d.*) Raised the Lahore College from four to 60 undergraduates preparing for the English examinations for Arts and B.A. between 1864 and 1872.

(*e.*) The Anjuman-i-Punjab, with free public library and reading room, a number of departments in languages and social reform, affiliated societies, a journal, &c., &c. (between 1864 and 1872).

(*f.*) The Punjab University College having four faculties (in arts, Oriental languages, medicine, and law), besides its functions as a literary body, for which he collected over 32,000*l.* (between 1865 and 1871), besides annual subscriptions amounting to over 10,000 rupees.

(*g.*) The Oriental College, originally an Oriental School, which, with other schools, was supported by the Anjuman before the Punjab University College was founded.

(*h.*) Organised and opened to regular official inspection for the first time in the Punjab, 50 female schools in the Rawulpindi Circle in 1872. Was the first European President of a native committee on female education in 1864.

(*i.*) Started 22 Muhammadan and Hindu denominational schools by subscription, and a number of secular government schools, when in charge of the Rawulpindi Circle in 1872, opened a higher English school, preparing for the University matriculation examination by subscription at Gujrat, and helped to found schools at Lahore, &c., &c.

[*Here follows a List of Dr. Leitner's Publications, &c., &c.*]

J. FARNCOMBE, PRINTER, BRIGHTON.

Official and other Acknowledgments of the success of Dr. Leitner's Linguistic Mission to Kashmir and Chilas.

"TOUR IN TIBET AND DARDISTAN."

No. 2308.

From T. H. THORNTON, ESQUIRE, *Secretary to Government, Punjab,*

To G. W. LEITNER, ESQUIRE, PH.D., M.A., *Principal of Lahore Government College, Lahore.*

Dated Lahore, 20th November, 1866.

SIR,—I have received and laid before the Honorable the Lieutenant Governor your report dated 24th ultimo, of your Mission to Kashmir to obtain information regarding the Dardu languages—and in reply to state that you need not, for the present, resume charge of your duties in the Lahore Government College, but should devote yourself to working up the materials you have collected—and a definite reply will be sent to you in regard both to the extra outlay incurred by you, and to the three months' additional leave asked for expressly on this account, so soon as enquiries instituted as to the source from which the additional outlay can be met, shall have been brought to a close. General Department.

2.—In the meantime I am directed, on behalf of this Government and the cause of literary investigation, to tender to you the cordial acknowledgments of the Lieutenant Governor for the great exertions you have made and the results which have been attained —results which, considering the circumstances, cannot but be considered as highly creditable to yourself, as well as throwing very considerable and important light on matters heretofore veiled in great obscurity.

3.—Your benevolent and successful efforts to recover the remains of the late Mr. Cowie are also highly honorable to you—and it cannot but afford you much gratification thus to have been instrumental in securing Christian burial for all that remained of your late companion. . . . . .

I have, &c.,

(Sd.) T. H. THORNTON,

Secretary to Government Punjab.

No. 236.

From T. H. THORNTON, ESQUIRE, *Secretary to Government, Punjab,*

To G. W. LEITNER, ESQUIRE, M.A., PH.D., &c. &c., *Lahore.*

Dated Lahore, 28th January, 1867.

SIR,—In reply to your letter of the 19th instant, I am directed by the Hon'ble the Lieutenant Governor to state that the task you have undertaken as therein sketched out is already so extensive and heavy that embarrassment must result, if Government were to call at present for any further information. General Department.

2.—It is prepared thankfully to accept the documents described by you, as far exceeding what the Asiatic Society or Government could reasonably have looked for. But any additional information which it may hereafter be in your power to supply without interfering with your substantive duties will, of course, be most welcome.

I have the honour to be, Sir,

Your most obedient servant,

(Sd.) T. H. THORNTON,

Secretary to Government Punjab.

No. 1403.

From T. H. THORNTON, ESQUIRE., *Secretary to Government, Punjab.*

To Dr. G. W. LEITNER, PH.D., *Late Special Duty, Cashmere,*

Dated Lahore, 31st May, 1867.

SIR,—I am desired by the Honorable the Lieutenant Governor to reply to your letter of the 11th instant regarding the result of your researches into the languages and races of Dardistan. General Department.

Although this Government cannot undertake to express a definitive opinion as to the value of a work like the one submitted by you, it can hardly be doubted that it will furnish a very important addition to the knowledge heretofore possessed by philologists and ethnologists in regard to the regions traversed by you. And you are entitled to the hearty thanks of this Government for the energy with which you have carried through labors, the result of which, if judiciously utilized, will doubtless be hailed with satisfaction by the scientific world.

2. You should now state the arrangement you propose for issuing the portion of the work submitted by you from the Press. And it appears to the Lieutenant Governor that it would be undesirable to forward the vocabulary to the Asiatic Society for publication with its proceedings until the work itself or at least the portion of it which is ready and which explains the manner in which it has been prepared shall have been printed and issued . . .

I have the honour to be, Sir,
Your most obedient servant,
(Sd.) T. H. THORNTON,
Secretary to Government Punjab.

Copy of Memorial by the Philological Society of London to the Secretary of State for India, sent November, 1869.

My Lord Duke,—The Philological Society having been informed that Dr. G. W. Leitner, the Principal of the College at Lahore, is at present on leave in England, and being aware that it is his intention to complete his great literary work on "The Languages and Races of Dardistan," two parts of which have been already laid before the Society, unanimously resolved, at its last meeting, respectfully but urgently to request your Grace to enable Dr. Leitner to accomplish his purpose by granting him the required leisure while staying in Europe.

For the Society is of opinion that, while the results of his journey, already published, fully entitle Dr. Leitner to the sympathy and gratitude of philologers, his great undertaking could not be brought to a speedy and satisfactory termination unless he was temporarily relieved of all his official duties, and unless he could utilise the literary materials only to be found in Europe.

I have the honour to be, my Lord Duke,
Your Grace's obedient, humble servant,
(Sd.) T. Hewitt Key.,
President of the Philological Society.

His Grace the Duke of Argyll, &c., &c.

Other Societies and Scholars in England and the Continent expressed their appreciation of what Dr. Leitner had already done, and, in various ways, endeavoured to assist the efforts made for retaining him in England. Drs. Beddoe and Seemann, in their capacity as President and Vice-President of the Anthropological Society, wrote to the *Standard* as follows:—

(*Standard, December 6th*, 1870.)

"*CENTRAL ASIA.*

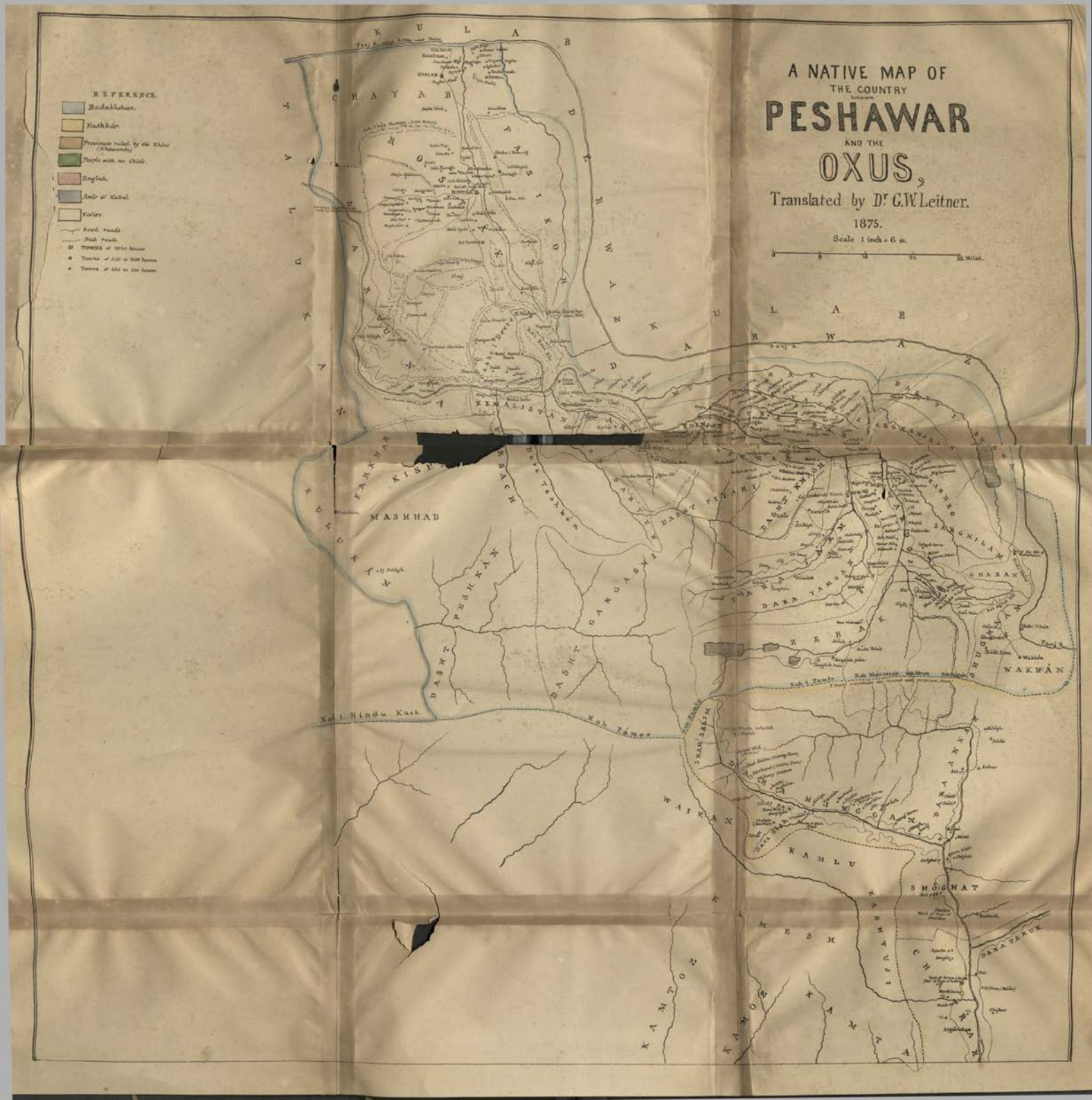
"TO THE EDITOR.

"Sir,—On the evening of the 30th ultimo Dr. Leitner delivered before the Anthropological Society a remarkable discourse, in which he sketched out, as far as time would admit, his important philological and anthropological discoveries in the hitherto inaccessible region of Dardistan, and on its Tibetan frontier.

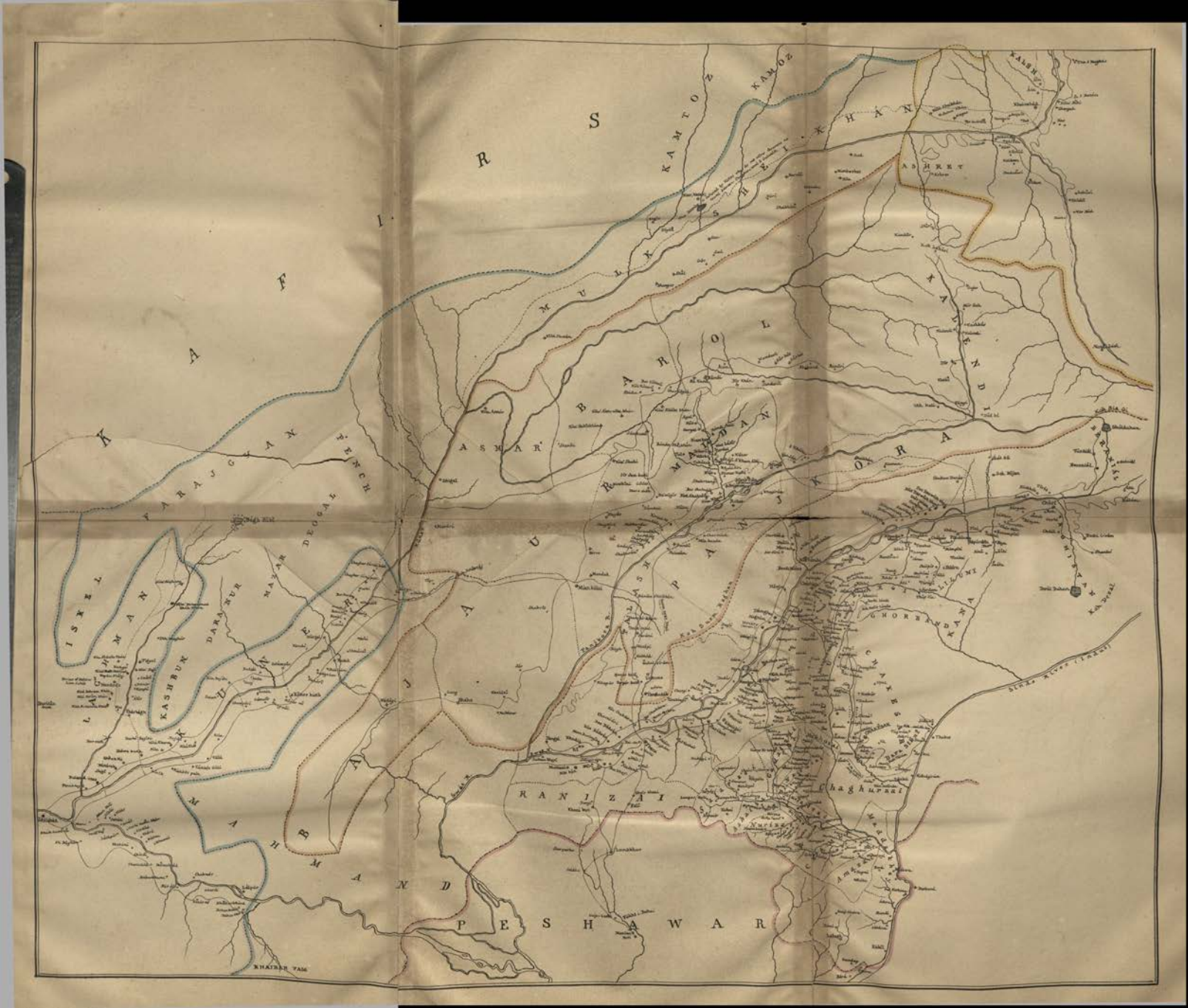
"There was but one feeling among the audience after listening to the modest but eloquent address of Dr. Leitner—one of regret that, owing to his not having been able to procure an extension of his too short leave of absence, not only must we be precluded from hearing him further on these matters, but, what is of vastly greater importance, science may suffer materially through his being unable to carry out in Europe, within reach of good libraries and of the assistance and criticism of other philologists, the arrangement and development of the materials he has collected, including his MS. treasures from Balti.

"John Beddoe, M.D. Pres. A.S.L.
"Berthold Seemann, F.A.S.L.

"Anthropological Society of London, 4, St. Martin's Place, W.C.


A NATIVE MAP OF
THE COUNTRY
between
PESHAWAR
AND THE
OXUS,
Translated by Dr G.W. Leitner.
1875.
Scale 1 inch = 6 m.
REFERENCE.
Badakhshan.
Kashkár.
Provinces ruled by the Khán (Khawands)
People with no Chiefs
English.
Amír of Kabul.
Kafirs
Good roads
Bad roads.
TOWNS of 1000 houses
Towns of 200 to 1000 houses
Towns of 100 to 200 houses
KULAB
CHAYAB
KUNDUZ
KHULUM
BADAKHSHAN
KAMDESH
KAFIRISTAN
MASHHAD
KISHKAR
DASHT PESHKAN
DASHT GARGASHT
Koh i Hindu Kush
Koh Tímer
WAKHÁN
SHÓGHAT
KAMTOZ
KAMTUJ
KAMTA

SKELETON MAP
of the Countries between
KASHMIR & PANJKORAH
including Chilas, Kandia & other Districts
DARDISTAN.
Compiled from the Maps and Researches of
Lieut. D. G. Robinson, Capt. R. C. Raverty, H. W. Bellew,
Col. H. C. Johnstone, G. J. W. Hayward;
Col. H. L. Thuillier, Col. J. T. Walker, Major T. G. Montgomerie;
Itineraries collected by Dr G. W. Leitner,
and other Sources, by
E. G. RAVENSTEIN, F. R. G. S.
June, 1873.
Scale, 1:500.000.
British Territory
Kashmir
Dispersion collected by Dr Leitner
KASHKAR
YASSIN
SHORAH
GARWI
TANGIR
KANDIA (KILIA)
DARREL
NAGÔR
CHILAS
PALAS
KOHISTAN
PAKLI
Jadun
BARAWUL
72°
73°
74°
35°


KAMOZ
KAMOZ
MULLAH SHEI KHAN
ASHRET
KAMAZAI
KAMAZAI
KAMAZAI

CLUE-MAP.
SKETCH MAP
OF
DARDISTAN
AND NEIGHBOURING COUNTRIES
illustrating a Work by
Dr. G.W. LEITNER.
Compiled and autographed by E.G. Ravenstein, F.R.G.S.
Scale 1:1000000
REFERENCE.
The Countries of the Dards are tinted a pale Brown.
Boundary of British India, including Kashmir.
Subject or tributary to Kabul.
Kaighes &c. English Post.
KASHMIR
KOHISTAN
KAFFIRISTAN
YASIN
GILGIT
CHITRAL
KUNJUT
BARSWAL
SWAT
BUNER
TANAWOL
KHOST
GIGIANI
Sarikol Pamir
Alichur Pamir
Pamir Kalan
Pamir Khurd
Sarigh Chaupan
Hindu Kush
Mustagh
Karakoram
Rang Kul
Mush Chakar Aghil
Yashil (Khas) Kul
Victoria L.
Jamsheed Mes
Yashkuk Pass
Shahidulla
Yarkand R.
Tashkurgan
Ghandkas
Kanjut
Gurwi
Jalkak
Kamlia
Karawul
Abbottabad
Swabi
Pakli
Mansehra
Hazara
Gurais
Dardistan
Kafiristan
Yaghistan
Afghanistan
Kashmir
Yarkand
Kashgar
Khotan
Yarkand R.
Tashkurgan
Ghandkas
Kanjut
Gurwi
Jalkak
Kamlia
Karawul
Abbottabad
Swabi
Pakli
Mansehra
Hazara
Gurais
Dardistan
Kafiristan
Yaghistan
Afghanistan
Kashmir
Yarkand
Kashgar
Khotan

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